

A  
CLIMPS E  
OF  
Eternity.

Very Useful  
To Awaken Sinners,  
and to Comfort Saints.

Profitable to be Read in Families,  
and Given at Funerals.

---

By ABR. CALET.

---

*These shall go away into Everlasting Punishment, but the Righteous into Life Eternal, Mat. 25. 46.*

---

The Fourth Edition, with Amendments.

---

LONDON, Printed for Thomas Parkhurst at  
the Bible and Three Crowns at the lower end  
of Cheapside. 1701.





B  
mor  
fo  
ate  
Dre  
ut  
net  
Ton  
ree  
est  
be  
able  
aity  
Life  
emb  
ines  
Hun  
fill  
tho  
ing  
from  
Lam  
atie  
Gve,  
pon  
best  
for  
of hi

Jun

168

# To the Reader.

**B**Eing importuned to peruse this Book, in order to another Impression, I have read it over with the greater Diligence; and the more I read, the more I must needs say I am delighted with it; not only for the Excellency of the Subject, but also for the accurate handling of it. If the Books penn'd by the Jesuit Drexelius, and by Cardinal Bona, treating of Eternity, put into an English Dress, have found much acceptance, methinks this Choice Discourse, written in our Mother-Tongue, by an Eminent Protestant Divine, should be readily perused, and heartily embraced by all sound Protestants: Since such will be more apt to confide, that the Notions are Orthodox, when Communicated by an able Teacher of their own Profession, who paints for Eternity, in a more excellent Sense than Zeuxis did, giving Life to each Head from the Infallible Oracles of God, and embellishing the whole not by Engrav'd Pictures, but pertinent and delightful Enlargements from both Divine and Humane Story; apt Resemblances, and acute Sentences, still consonant to the Gravity of the Matter. Here's a Method very easie and natural, a Style not mean nor swelling; here are Explications clear and full, Arguments strong and conclusive, Cautions judicious and necessary, Lamentations and Expostulations patheticall, Exhortations lively and pertinent, Motives powerful and swagve, Directions proper and advantagious, and all correspondent to the Subject. Our Author hath put one of the best Perspectives into our hands; That we may use it for the end to which it is design'd, is the heartiest Prayer of him who recommends it to the Christian Reader.

June 5th.

R. A.

# The CONTENTS.

**T**he Introduction.

Chap. I. Of *Eternal, Invisibile Things*. The first Argument from God.

II. Of the Meritorious Causes, and the Nature of Happiness and Punishment, and the Immortality of Man.

III. Of Scripture-proofs of *Eternal Happiness*, consisting in Sight, Love, Joy, Praise; with created Accessories: and *Eternal Misery*, expressed by Wrath, Worms, Fire, Prison, Darkness, Burning, Torment.

IV. Of the Sublimeness of *Eternity*, as transcending all Expression, Knowledge ( of it self, or Measure ) and all Imagination.

V. Of the Importance of *Eternity*, from the Endlessness of it. Considering God will not, nothing else can put an end to it.

VI. Of *Eternity* without Succession, or without consumption.

VII. Of *Eternal Happiness and Misery*, without intermission, and without mixture, in Heaven or Hell.

VIII. Of Lamentation for those at ease, and careless of *Eternity*, from three several Aggravations; with Expostulations.

IX. Of Caution to prevent Mistakes about the Adversity of the Godly, & the Prosperity of the wicked in this State.

X. An Exhortation to Restrain from Sin, and Redeem Time.

XI. An Exhortation to look on *Eternal Things*, by our Meditations, Expressions, Affections, of Desire, Hope, Love, Delight, and Endeavours.

XII. Of looking to *Eternal Things* as our End; enforced by eight several Arguments.

XIII. Of Motives drawn from other Things, other Men, our selves, and the unspeakable Benefits of the Prospect of Things *Eternal*.

XIV. Of various Considerations, to move us to make Provision for *Eternity*.

XV. Of Directions to help us in looking after *Eternal Blessedness*; With Answers to some Objections, and Cautions.



A

# Glimpse of Eternity.

2 Cor. 4. 18.

*The things which are not seen, are Eternal.*

## The INTRODUCTION.

**I**N the *eighth*, and some following *Verses*, are recorded the Sufferings of *Paul*, and other Apostles and Believers; they were *troubled in every side, perplexed, persecuted, cast down*: And this hath been the continual Lot of Gods people; tho' sometimes have been more favourable, yet there is scarce any time in which they have wholly been free from Sufferings. When the rage of Persecution by the *Roman* Emperours was allayed, and some pleased themselves because the Emperours were turned *Christian*; *Augustine* tells them, *the Emperours indeed were turned Christians, but the Devil was not turned Christian*; and as long as there is a Devil in Hell, and Wicked men on Earth, all that will live godly in Christ Jesus, shall suffer Persecution. Christ the Head of the Church, whom *Bernard* calleth the *Bridegroom of Bloods*, espoused his Church to himself upon the Bed of his Cross, his Head begirt with a Pillow of Thorns, his Body drencht in a bath of his own blood; and if the head was crowned with thorns, it is unsuitable that the feet should tread upon Roses; if they called the Master of the house *Belzebub*, much more those of his household, *Mat. 10. 25*. Christ himself *drank of the brook in the way*, *Psal. 110. 7*. and all his followers must drink of the same cup that he drank of; But tho'



this hath been the Lot of all Believers, yet the dreggs of *this Cup* have been usually prepared for the Dispensers of Gods Word, *Mat. 20. 23.* the Standard bearers of this bloody band; as if to *Preach, were nothing else but to stir up the rage of men.* There is no rank, or sort of men that hath been exposed to so much contempt and suffering; *If I were* (saith *Jerome*) *a Basket-maker, or a Garland-weaver, or any low Trade, that would make me sweat for the bread I eat, no man would maligne me, no man would traduce me; but now I give myself to the study and interpretation of Scripture, now I am a Preacher, a Writer, I am blotted with the obloquies of men.*

As long as *Christ* was working at his Fathers Trade, and was employed, as *Justin Martyr* expresseth it, in *making Bed-steads and Ploughs*, no man opposed him; but when he was Baptized, and went out to preach the Gospel, presently he is tempted by *Satan*, and persecuted by wicked Men; as long as the *Apostles* were mending their Nets, and following their fishing trade, none troubled them; but when of fishers, they were made *fishers of men*, they are forthwith made a *spectacle to the world*, and Angels, and men; and so the Apostle expresseth it, *verse 11. We which live, are always delivered to death for Jesus sake*; there were but few of them left alive, but were by the rage of Tyrants put to cruel deaths; those that survived, though they had not yet resisted unto blood, yet daily expected when they should be offered up as a bloody sacrifice, and were at present under great sufferings; *bearing about in their bodies, the dying of the Lord Jesus*, ver. 10. But did they hereupon repent of their engaging in the work of the Lord, or sink down under discouragement and dispondency of Spirit? Nothing less; *ver. 16. for which cause we faint not*, the word signifieth to *shrink back*, as cowards in warr; to sink down as a Porter under an over-heavy burden. As one man, by the help of an Engine is able to lift up a heavy weight, which *Ten or Twenty* men

men might in vain attempt by their own strength; so the *Apostles* went chearfully under that pressure of Affliction, which would have sunk the stoutest spirits, not supported by Divine Grace. For which cause we faint not; if you would know for what cause, what it was that supported them; there are two causes rendered, one respecting the *Corinthians*, to whom he writes, that is partly laid down, ver. 12. So then, death worketh in us, but life in you; we dye, that you might live by our death; we suffer, that you may be strengthened by our sufferings; and partly, verse 15. All things are for your sakes, all the streights we are put to turn to your advantage; if we dye, it is to confirm you by our sufferings; if God shall deliver us, and restore us again to you, it is for his glory. and your good, that the abundant grace might by the thanksgiving of many, redound to the Glory of God; and that is one cause why he fainted not; he counted not his life dear to him, so as he might be helpful to their Faith. The other cause respects the *Apostles* themselves; their great sufferings made both for their present spiritual good, and for their future happiness.

1. *Their present Spiritual Good.* The cold Blasts of Persecution beating upon the outward Man, by a Spiritual *Antiperistasis*, augmented the Heat of Grace within, for which cause we faint not; for tho' our outward man perish, yet the inward man is renewed day by day: He was three times beaten with Rods, five times received he forty stripes save one, 2 Cor. 11. 24, &c. But as they say the Bear is made fat with blows, and the Ass batters with pricking and beating; so it was in a spiritual sense with our Apostle, he was once stoned, but by those stones he was knocked nearer to Christ the corner-stone; he thrice suffered shipwreck, but, like Noah's Ark, was lifted up nearer to Heaven, by those floods of great waters; he was in Journeyings often, but every time his salvation was nearer than before.

2. *Their future happiness,* verse 17. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. For Affliction,

there is *Glo*ry; for *light* affliction, a *weight*, an *exceeding*, a *far more exceeding weight*; for *short* affliction, that lasts but for a moment, an *eternal* weight of *Glory*. And this it was they had chiefly in their eye; so in this Verse, *While we look not at the things which are seen, but at the things which are not seen*. Things seen, and not seen, are, I conceive, the same with what elsewhere he calleth *things present*, and *things to come*, 1 Cor. 3. 22. and things *above* and things on the *earth*, Colas. 3. 1. and things of the *life that now is*, and of that *which is to come*, 1 Tim. 4. 8. and so the Apostle explaineth himself in the following words, the things that are *seen*, are *temporal*; but the things that are *not seen*, are *eternal*.

The whole Verse falleth under a *twofold* Consideration.

1. *Relative*, as they are a *Reason* why they fainted not under their present troubles; as *Moses chose rather to suffer affliction with the People of God, than to enjoy the pleasures of sin*, because he had an eye to the recompence of reward, Heb. 11. 25. 26. And our Saviour Christ, for the *Joy that was set before him*, endured the *Cross*, and despised the *shame*, Heb. 12. 2. So the Apostles having their eye upon things *invisible*, and *eternal*, made light of all their present *Sufferings*, and *Persecutions*.

2. *Absolute*, and so they shew what the Apostles made their aim & end: that is implied in the word σκοπεῖν, which signifieth to *look*, as the Archer doth at the Mark he shooteth at. There were some things they made their great business, which was the *mark they shot at*, the great End they propounded to themselves: and what they were, is first *specified*, then more fully *explained*.

First, *Specified*, and that

1. *Negatively*, what they looked *not at*, *things seen*; the things of this *Life* which are things *visible to the eye*.

2. *Affirmatively*, shewing what were those things which they made the matter of their choice, the great *objects of their desires* and endeavours, *things not seen*, the things of another *Life*, which are objects of faith, and not of sense, things not visible to these *fleshly eyes*,  
only



only apprehended by *faith*, which is the evidence of *things not seen*, Heb. 11. 1. And that these are meant by things *seen*, and not *seen*; the *Apostle*, secondly, further explaineth, in the following words, *the things that are seen, are temporal; but the things which are not seen, are Eternal*: which are not only *exegetical* explaining what is meant by *things seen*, and not *seen*; but, as the word [*for*] implies, contain the *reason* why they aimed at *one*, and not the *other*; *the things that are seen, are temporal*; all the visible things of this life; whether *prosperous*, as health, liberty, riches, honour, and the like; or *adverse*, as sickness, poverty, persecution, death, they are for a *while*, for a short season, so the word is else where rendred, *Mat. 13. 21.* therefore saith the *Apostle*, we look not at them, we make them not our *aim*, we trouble not our selves much about them, they are things of a higher nature we look at, such as *neither eye hath seen, nor ear heard of*, and these are such as are durable; *the things which are not seen, are eternal*. And here there are *two* things I shall speak to.

1. That *the things not seen, the things of another life, are eternal*: Or thus, that the condition of man after this life, is an *eternal* condition.

2. That *That which puts the weight upon things not seen, and rendereth them proper Objects of a Christians aim, and choice, is because they are eternal*. I shall speak to these distinctly in the *Doctrinal* part, and then joyn them together in the *Application*.

## C H A P. I.

*Of Eternal, Invisible things, the first Argument from God.*

I begin with the first:

1. **T**HAT *the unseen things of another life, are Eternal*; the condition of man after this life is an *eternal* condition. After a few days are spent, we



must all enter upon that long day that hath no evening, that infinite duration, that hath no end, *that unlimited Eternity*, which always hath been, and is, and shall be the *same for ever and ever*; when man dyes he goeth to his *long home*, Eccles. 12. 5. the body goeth to the Grave, which the Scripture calls its house, or home; *the Grave is my house*, Job 17. 13. *All the Kings of the Nations lye every one in his own house*, Isa. 14. 18 and this is a *long home*, being to lye there till the *Heavens be no more*, Job 14. 12 and Solomon saith, of these days of darkness in the Grave, that they are *many*, Eccles. 11. 8. But the soul goeth to a longer home, the *home of Eternity*, as the *Septuagint* reads it; believers go to their home, their Country, their Fathers house. Wicked men go to their home, their *own place*, as it was said of Judas, Acts 1. 25. both Saints and Sinners, when they go hence, enter upon a *new*, but *never ending* condition; whether Death *lands* them upon the desired haven of *rest*, and *happiness*, or *casts* them upon the black shore of *misery*, and *torment*; whether they be received into *Heaven*, or doomed to *Hell*; whether they rise to the *resurrection of Life*, or the *resurrection of Condemnation*, they are equally put into an *endless* everlasting condition; the *one* riseth to *everlasting life*, the *other*, to *shame and everlasting contempt*, Dan. 12. 2. *The latter go away into everlasting punishment. the other into life eternal*, Mat. 25. *last*. The truth of this I shall demonstrate from these following *Arguments*.

1. *from God*, it is true, God enjoys all happiness in himself, and can receive no addition thereunto from the creature; all his happiness is in himself, in the injoyment of himself, in the contemplation of his own perfection; he was as happy, before Heaven or Earth, Angels, or Men were made, as he is now, and would be so, were all creatures reduced to their first nothing; as *Seneca* divinely, *if the world were consumed, all the Angels annihilated, and nature cease to be, yet being left to himself, he enjoyeth all in himself*; but though he be *in himself God over all*,

## Chap. I.      *Visible Things.*

all, *blessed for ever*; yet it pleased God, for the manifesting the Glory of his Attributes, to make a world of Creatures, and, among others, *Angels and Men*; upon whom he imprinted some more conspicuous Characters and Draughts of his own Perfections; and among others, made them partakers of his own Immortality, that upon them he might manifest the Glory either of his Mercy, or his Wrath. *What if God willing to shew his wrath, and make his power known, indured with much long suffering the vessels of wrath fitted to destruction? and that he might make known the glory of his mercy on the vessels of mercy which he had before prepared unto glory? Rom. 9. 22, 23.* To this purpose, though he made both righteous, yet he left both to the freedom of their own will, that if they did well, they might do it out of choice and good-will, not of necessity; if they did ill, it should be by their own default: And though God was no ways the cause of eithers sin, nor ordained either to punishment without reference to their sin; yet he foresaw they would abuse their free-will, by sinning against him, and by sin make themselves obnoxious to his wrath; and accordingly ordained, that those *Angels* that stood, and those of *Mankind* that after their Fall would accept of a Mediator, should live eternally with himself in Glory and Happiness. On the other side, that those of the *Angels* who left their first habitation, and those of the Sons of *men* who rejected the help of a Mediator, should for ever feel the weight of his displeasure. So that to deny the eternal condition of man after this Life, is quite repugnant to that great Design of God, whereby he appointed both *Angels and Men to be, for ever*, either the perpetual Objects of his Free-grace, or the everlasting Monuments of his justly deserved Wrath.

But to improve this Meditation a little further: We read of *worlds* in Scripture, by which he made the worlds, Heb. 1. 2. *By faith we understand that the worlds were made by the word of God, Heb. 11. 3.*

Though some think it is spoken in the plural Num-

ber.

ber, after the *Jewish* mode, who used to mention a three-fold, an *inferior*, a *middle*, and a *superiour* World, as *Camero* observeth; and others conceive, that by *Worlds* may be meant the Age or World of the *Jewish* Church under the *Law*, and the *Christian* Church in the times of the *Gospel*, called the *World to come*, *Hab. 2. 5.* Yet I see no cause why by *Worlds* we may not understand the *present* World, *Tit. 2. 12.* and the *future* World; or, as they are distinguished, *Mat. 12. 32.* *this world*, and the *world to come*; *this* World is but of *short* continuance; *The fashion of this world passeth away*, *1 Cor. 7. 31.* the *World to come* is a World *without end*; this World is like a Comet, that blazeth for a time, and then *disappeareth*; the World to come is as a *Fixed Star*, or rather as the Sun, that faithful *VV*itness in Heaven, that rangeth about the Firmament with a glittering *perpetuity*; *this world* is but a *Tent* or *Tabernacle*, set up for a time, but e're long to be taken down, the *Stakes* thereof to be removed, and the *Cords* broken; the *world to come* is a *Mansion*, or place of abode. *In my Father's house are many Mansions*, *Joh. 14. 2.* *This* World was set up as a *Stage* for Men to act their Parts on for some few thousands of Years, and then must become Fuel to the Fire; *the world to come* is that great *lasting Theatre*, on which God will *eternally* display the glory of his several Attributes. Concerning the *duration* of this *V*World, there is a great dispute, whether there shall be only a *renovation*, or a total annihilation, at the Day of Judgment; but concerning the *world to come*, and the Inhabitants of it, *Angles* and *Men*, there was never any *question* made by any sober *Orthodox* Divine, howsoever the Scripture is most clear for it, *Luke 20. 34, 36.* *The Children of this world marry*, and are given in marriage; but they that shall be accounted worthy to obtain that world, and the *Resurrection from the dead*, neither marry, nor are given in marriage; Neither can they dye any more, for they are equal to the *Angels*, and are the *Children of God*, being the *Children of the Resurrection*. Both these worlds

God

God made to shew the Glory of his Attributes, God hath much glory from *this* world; *The Heavens declare the Glory of God, and the Firmament sheweth his handy-work*, Psal. 19. 1. he hath shewn much of his Power in *making*; of his Providence, in *sustaining*; of his VVisdom, in *governing* this world; but the magnifying of those *two* great Attributes, his *Mercy* and his *Justice*, is chiefly reserved for the world to come; all those temporal mercies in this life conferred upon men, are but *the blessings of the Foot stool*, no way comparable with the blessings of the *Throne*; Riches and Honour, the *two* great things that are so ambitiously pursued by the men of the world, they are but VVisdoms *left-handed* blessings, Prov. 3. 16. not to be compared with that *length* of days, that eternity that is in VVisdoms *right-hand*, and which all the Children of VVisdom partake of in the life to come. Some report that *Joseph* in that great *Famine*, caused a great deal of *Chaff* to be cast into the River *Nilus*, to let the Neighbouring Nations know what plenty or Corn they had in *Aegypt*. All the good things of *this* life, are but as *Chaff*, which God scattereth abroad in the world, to let Men know what a better, and more enduring substance he hath provided for his own People. And *what is the Chaff to the Wheat*, saith the Lord? Jer. 23. 28. *Seek first the Kingdom of God, and his Righteousness, and these things shall be added unto you*, Mat. 6. 33. A Metaphor taken from bargainners; those that buy cloth, have usually some *over-measure given in*; those that buy fruit, pay nothing for paper and pack-thread, such are these temporal things in God's esteem. *Luther* calls the whole *Turkish* Empire but a *crust which God casts to the Dogs under his Table*; and miserable is that Man, that hath no other portion but in these things; the great mercies God intends for his People, are reserved for the life to come, that in the ages to come he might shew the exceeding riches of his grace, Ephes 2. 7.

On the other side, the great Executions of God's wrath upon wicked men, are reserved for another World.



World; therefore it is called the *wrath to come*, *Mat. 3. 7. 1 Thess. 1. 10.* all the punishments of this life are but as flea-bites, the *Father* saith, *Ludicra & risus*, but *roys and merriments*, to future torments; *Nazianzen* saith, the *Worst temporal* punishments are but the *smoaking of God's wrath*; and what is the smoak to the fire? VVe read, *Exod 9. 8.* that *Moses*, took *handfuls of Ashes out of the furnace*, and *sprinkled them toward Heaven*, and *they became boils upon man and beast*; all those plagues inflicted in *this life*, are but as a *handful of Ashes* taken out of the furnace of *God's wrath*. The destruction of *Sodom* with *fire and brimstone from Heaven*, was the saddest and strangest Judgment that ever was inflicted upon any, yet our Saviour saith, *Mat. 11. 24. It shall be more tolerable for Sodom at the day of Judgment*; the *Sodomites*, tho' *then destroyed*, are reserved to a more grievous destruction; those showers of *brimstone*, that fell upon *Sodom*, are but *heat drops* to those *storms* of *wrath*, which shall *then*, and *thenceforth for ever* beat upon them: It was the invention of some of the *Ancients*, that there are *three sorts of Thunderbolts* in Heaven; the *first* to warn, not to hurt; the *second* to hurt, but not quite to destroy; the *third* to ruine, and lay all waste; the *two first* sorts of *Thunderbolts*, God often in *this life* dischargeth upon wicked Men; but the *third* and worst is reserved for *another life*, when all the *Artilleries of Heaven* are shot off, when all the *Fountains of God's Wrath* are broken up, and all the *Vials of his Displeasure* poured out upon the People of his *Curse*. By all this it appeareth, that there is but little either of *God's Mercy* or *Justice* shewed in these *temporary Rewards and Punishments*; the great Manifestation of these *two* great Attributes is reserved for the *life to come*, when God will shew the Riches of his *Mercy* upon the *vessels of mercy* afore-prepared unto glory, and the greatness of his *Wrath* upon the *vessels of wrath* fitted to destruction; and yet even *then*, and *there*, in nothing will the *greatness* of his *Mercy* and *Wrath* so much appear, as in the *eternity* of those

those Rewards and Punishments then dispensed: So that to deny the eternal State of Man after this Life, is a brutish confining the eternal Decrees, and greatest Workings of God, to the narrow compass of this present World, and in a manner to deny there is any world to come, at least, such as is described in Scripture.

Having proved this from the great Design of God, in making *Angels* and *Men*; I shall further evince it from the Attributes of God, which are eternal, like himself; *The mercy of God is an everlasting mercy*, Psal. 100. 5. *it endureth for ever*, Psal. 136. 1. *The wrath of God is an abiding wrath*, John 3. last. therefore called *everlasting burnings*, Isa. 33. 14. Now these attributes must produce suitable acts; as mercy is shewed in acts of mercy, and wrath in acts of justice: and these acts must have suitable objects; for altho' the permanent acts of God, such as abide in him, of which number are his eternal Decrees, do not necessarily require the præexistence of any objects, I mean in regard of a present existence, but only in regard of the knowledge and foresight of God; yet his transient acts, or those that pass from him, as rewarding, which is an act of mercy; and punishing, which is an act of justice; these necessarily suppose some object upon which they are terminated. Now as there are no Creatures besides *Angels* and *Men*, that are capable of merit, or demerit, which might make them capable of rewards, or liable unto punishments; so there is no Creature else which is immortal, and so capable of eternal happiness, or eternal misery.

And therefore it will follow, that these, I mean *Angels* and *Men*, must for ever remain either the perpetual objects of God's free grace and mercy, or the everlasting monuments of his wrath and displeasure; And therefore the Scripture determines these upon their proper objects, Psal. 103. 17. *The mercy of the Lord is from everlasting to everlasting, upon them that fear him*: And on the other side, John 3. last. *He that believeth not the Son, shall not see life, but the wrath of God abideth on him*.

## C H A P. II.

*Of the Meritorious Causes, and the Nature of Happiness and Punishment, and the Immortality of Man.*

**A** *Second Argument* may be taken from the *Meritorious Causes* both of the *Happiness* of Heaven, and the *Punishments* of Hell. 1<sup>st</sup>. The Meritorious Cause of the *Happiness* in Heaven, is the *Merit and Suffering of Christ*. The coming of Christ into the world and suffering for us, that he might thereby free us from the *wrath to come*, and entitle us to *eternal happiness*, is that *great design* which the whole *Trinity* have been transacting from all eternity: so *Wisdom* tells us, *Prov.* 8. 30. 31. That *from everlasting he was as one brought up with the Father, rejoycing always before him: Rejoycing in the habitable part of his earth, and my delight were with the Sons of Men.* And to the like purpose the *Apostle* 2 *Cor.* 5. 19. That *God was in Christ reconciling the World to himself: Of all those works of God, ad Extra,* such as concern the creature, *this is the most sublime and glorious,* (as one saith excellently) neither the creation of all things out of nothing, which was the *beginning* of the works of God, and put an end to that long *Sabbath*, that had *no beginning*; nor the *Resurrection* from the dead, and *Restoration* of all things, the *last work* that shall go before that *everlasting Sabbath*, which shall have a *beginning*, but *no end*; neither that *first*, nor this *last*; though admirable works, and worthy of the *Author*, may be compared with *this*; It is the *master-piece* of God's works, that great work in which he hath broken up all the depths of his *Mercy*, in which he hath displayed all the banners of his *Love*, & exhibited the largest draughts of his *power, wisdom, love and mercy*: The whole *Scripture*, is *nothing else but the swadling bands of the Child Jesus*. All the *Types, Ceremonies, Washings, Sacraments, Sacrifices*, and whatsoever else we read of under the *Law*, were but as leaves that promised this great fruit; as *bands* in the *Margin* pointing to this truth; as *lines* ending in this centre: they all had their accomplishment in this great *Mystery*.

*ystery, God manifested in the flesh: The Gospel is nothing else than a declaration of these glad tydings, which is the summ, and substance of both Testaments, briefly. If the Scripture be a ring of Gold, which God hath sent his Church as a token of his love, Christ is as the Diamond in this Ring that chiefly makes it so valuable: if the Scripture be as the field mentioned in the Gospel, Christ is the one pearl of great price hid in it, which the wise man selleth all he hath to purchase; if the scripture be a precious box, Christ is the Oyntment contained in it, filling the whole world with a precious savour. But to apply this to the present purpose; if there be no eternal condition of man after this life, what need was there of Christ coming and suffering? What other end might God have in that grand design? No Wise man will undertake any great expensive business, but propound some end proportionable to the pains he takes, and the expences he is at; much less the onely wise God: this great work will evince at least, that there is a future condition of man after this life, and I think also the eternity of that condition; this the Scripture makes the end of his coming, John 3. 16. God have his onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life; The end of his suffering, that they which are called might receive the Promise of an eternal inheritance; the end of that power which God gave him, as a reward of his suffering, Heb. 9. 15. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, John 17. 2.*

But if the coming and suffering of Christ considered simply in it self, will not conclude the Eternity of our future condition, it may farther be evinced from this following consideration; Christ being God as well as Man, his Merits and Sufferings must needs be of infinite worth and value, and so consequently, meriting an infinite happiness. It would be inconsistent with the wisdom of Christ, in whom are all the treasures of wisdom, to pay an infinite price for a finite purchase; nothing short of an infinite happiness can bear any suitable proportion with the infinite price Christ paid. Now  
Man



Man being but a Creature, and so *finite*, is not able at once to grasp, and comprehend an *infinite* happiness; though the happiness purchased be *objectively* infinite, because God, who is infinite, is enjoyed in *Heaven*, yet it is not infinite in *regard of man*, whose Nature and Capacities are *finite* and limited; and because the happiness enjoyed is not *infinite intensively*, in regard of the greatness, it must be *infinite extensively* in regard of the duration and continuance; what is wanting in the one, is made up in the other; *Eternity* is put into the scale to make up the weight, otherwise there would be no *proportion* between the *price* and the *purchase*; which is not to be imagined of God, who doth all things in order, weight, and measure.

2. *The like is to be said of sin*, which is the *meritorious Cause* of the sufferings in Hell; *Sin* is *objectively* infinite, as being committed against an *infinite* God, and consequently deserving an *infinite* punishment; which because it cannot be infinite in regard of *intensity* and *greatness*, being inflicted upon a finite Creature, therefore it is requisite that it should be *infinite* in regard of the *extensiveness* or *continuance*; because the *punishment* the creature can bear, comes short of the *demerit of sin*; so, as he cannot pay the whole debt at once, he must lye in *Hell* till he hath paid the utmost farthing. And as there is an *infiniteness*, so there is an *Eternity* in sin, not onely an *objective* Eternity, as being committed against the *eternal* God, and consequently demeriting an *eternal* punishment; but there is in a sort a further *Eternity* in sin: *Gregory* saith, there is an *infinite eternal malice in sin*, so as if wicked men should live eternally, they would sin eternally; and it is but just, that they should never want punishment, who if they had been suffered, would never have wanted sin. That wicked men do not sin eternally, is only because they are hindered by Death; should they live for ever, they would sin for ever. What *Luther* in humility spake of himself, *I have no other name than Sinner, Sinner is my name, Sinner is my Sir-name, this is the name by which I shall be always known; I have sinned, I do sin, I shall sin in infinitum*, may be more justly

Justly spoken of obdurate *sinners*, whose hearts are *fully set in them to do evil*. Let none think, if wicked men were suffered to live longer, they would bethink themselves and *break off their sins* by repentance; the men of the *old World* lived many of them *eight or nine hundred years*, yet they were so far from repentance, that, as the Father saith, *they made no other use of that space given them for repentance, than to patronize their wickedness and impiety*. The like would be done by other wicked Men, if they might live as long, or a far longer time; and in evil as well as good, God looketh more at the *will*, than at the *Deed*. What lets us (saith Seneca) to call Lucius Scilla Tyrant, though he gave over killing, when he had no more enemies to kill? And what lets him to be a sinner still, who leaveth not sin, till sin leave him? He that doth not sin because he cannot, doth sin, although he doth not; that he doth not sin eternally, is only because he is prevented by death: A *Postiller* sets it out by this Comparison; *A company of Gamesters, who are resolvedly set down to play, when their candle is burnt out, that they have no longer light, are forced to give over; whereas if their light had lasted, they would have plaid longer, till perhaps some had lost all their money*; So it is with wicked men in regard of sin.

Yet further, beside this *potential Eternity* in sin, whereby men would sin always, if they might live always; there is a further, an *Actual eternity* in mens sins; though Death puts an end to mens lives, yet not to their sins; *Hell* is as full of sin, as it is of punishment: Though the *School-men* determine, that after this life, men are capable neither of merit nor demerit, and therefore by their sins do not incur a greater measure of punishment, yet they grant that they sin still; though when the creature is actually under the sentence of Condemnation, the Law ceaseth as to any further punishment, yet there is an obligation to the precept of the Law still; though man be bound only to the curse of the Law, as he is a sinner, yet he is bound to the precept of the Law, as he is a creature: so that though the demerit of sin ceaseth after

ter death, yet the *nature* of sin remaineth, though by sinning they do not incur a higher and greater degree of punishment, yet as they *continue sinning*, so it is just with God there should be a *continuation* of the punishment already inflicted.

3. A third Argument may be taken from what the Scripture speaketh of the *happiness in Heaven*, and the *torment in Hell*; both which are described to be incomparably and unconceivably great. In Heaven there is *fulness* of happiness, *in thy presence is fulness of joy*, Psal. 16. 11. though it be not a *redundant overflowing fulness*, as Christ is, of whose fulness we receive, as well happiness for happiness, as grace for grace; yet it is the *highest fulness* the creature is capable of; being not only a *sitting congruous fulness*; as we say a house, well stored, is full of household-stuff; such a fulness as the Saints partake of in this life: But an *equal fulness*, as when a vessel is full of water, that nothing can be added to it; and so full it can scarce properly be said to be, if it were fading: and therefore the Psalmist having said, *in thy presence is fulness of joy*; he adds, *and at thy right hand, there are pleasures for evermore*.

Again, it is described to be a *perfect happiness*; we read of *the spirits of just men made perfect*, Heb. 12. 23. perfect in happiness as well as holiness, which perfection excludes all imperfection; *When that which is perfect is come, that which is in part shall be done away*, 1 Cor. 13. 10. Though the Saints in Heaven have a *Negative* imperfection, because there are some perfections in God, which being *incommunicable*, they are not capable of, yet they have no *Privative* imperfection; they want nothing which may conduce to their happiness in their kind; whereas if their happiness were not eternal, there were something, nay, the chief thing wanting to the perfection of it.

The Apostle in the verse before the Text, calleth it, *a far more exceeding weight of glory*. The Arabick Version renders it, *it worketh for us a weight of glory, in the most eminent and largest degree and measure*. The

Syriack

Syriack reads it, *An infinite glory*; Haymo, *A greatness of glory beyond all bounds and measure*; yet none of these reach the height of the *Apostles Rhetorick*, neither is any translation able to express it; now thus it could not be, unless it were eternal; therefore that is put into the scale to make up the weight; *a far more exceeding, and eternal weight of glory.*

Again, it is described to be a *satisfying* happiness. *I shall be satisfied when I awake, with thy likeness,* Psal. 17. 15. *They shall be abundantly satisfied with the fatness of thy house,* Psal. 36. 8. but *satisfie* it could not, unless it were *eternal*; there is, as in every creature, so in man especially a twofold desire; a desire of *Perfection*, and a desire of *Perpetuity*; a desire to advance his Being to the highest degree of *Perfection* and *happiness* he is capable of; and a desire to *perpetuate* this happiness. And it is impossible he should receive full content, till *both* these desires are *satisfied*; though in Heaven the Saints have a present freedom, from all the evil that can possibly fall within the compass of their fears; and an actual enjoyment of all the good, that can fall within the compass of their hopes; yet if they had no assurance of the *perpetuity* of this, they must needs be restless and unsatisfied.

Yet further, the *greatness* and *perfection* of this happiness, must necessarily exclude all such things as are inimical to it; I shall name only two: Fear; *Perfect love casteth out fear,* 1 John 4. 18. and Sorrow, *They shall obtain joy and gladness, and sorrow and sighing shall flee away,* Isa. 35. 10. Whereas if this happiness were not *eternal*, there would be cause for *both*; first, the Saints would be in *fear* of losing this happiness, and where there is *fear*, there is Torment, in that fore-named Text; and this *fear* must needs be productive of *sorrow*, were it not for the *eternity* of this happiness; it would be hard to say, whether there would be the more joy or *sorrow* in Heaven; we may probably think, there might be as much *sorrow* arising from the *fear* of their future loss, as there is joy from the apprehen



apprehension of their present enjoyment, and that there should be either *fear*, or *sorrow* in Heaven, is not only contradictory to the fore-named *Text*, but utterly inconsistent with the blessedness of that estate. In summ, if we believe what the Scripture speaketh of the greatness of this happiness, we must needs grant it to be *eternal*. And this *Aquinas* maketh Use of, as the strongest Argument to prove the *eternity* of his happiness.

The *like* is to be said of the *torments of Hell*, which could not be so grievous as they are described, if they were not *eternal*; were they to last a *thousand thousand* years, there would be some hopes they would *end at last*, and this hope will administer some kind of ease, and comfort; when some *thousands* of these years were expired, it would be some comfort that there were so many already past, and by so many the fewer yet to come; and so forward; the further decreasing of the time would add a proportionable encrease to their *hope* and *comfort*; whereas that *Cup of wrath*, the dregs of which they shall *wring out*, and drink, is *without mixture*, *Psal.* 75 8 without any *mixture* of hope, ease, comfort, or any thing which might alleviate their misery; and that which chiefly maketh it incapable of these, is the *eternity* of this misery; it must be indeed confessed, that the torments of Hell are intensively most grievous; *Bernard* saith, *that the least punishment in Hell is more grievous, than if a Child-bearing woman should continue in the most violent pangs and throws a 1000 years together without the least ease or intermission*. An ancient writer, mentioned by *Discipulus de tempore*, goeth much further, affirming, that if *all the men which have been from Adams time to this day, and which shall be till the end of the world, and all the Piles of grass in the world were turned into so many men to augment the number; and that punishment inflicted in Hell upon any one, were to be dividad amongst all these, so as to every one might befall an equal part of that punishment; yet that which would be the portion but of one man, would be far more grievous than all the cruel deaths, and exquisite torments,*

*which*

which have been inflicted upon men ever since the world began. But though they be thus dreadful in themselves, yet that which mainly, and indeed infinitely adds to the greatness of them, is, because they are eternal; as one said, *if Hell were to be endured but a thousand years, I think I could bear it; but for ever, that amazeth me.* Bellarmine tells of a learned man, who after his death appeared to his friend, complaining that he was adjudged to Hell-Torments, *which* (said he) *were they but a thousand thousand years, I should think it tolerable, but alas, they are eternal.* And as it is the eternity of these sufferings which chiefly maketh them so great; so the greatness of them proveth them to be eternal, otherwise they could not be so great as they are described.

4. A forth argument to prove the point, may be taken from man himself, who is an immortal Creature. *God created man to be immortal, and made him an Image of his own eternity;* though he be not eternal and immortal as God is, who is therefore said *onely to have immortality,* Tim. 6. 16. And therefore Divines distinguish between the eternity of God, & the sempiternity of man; God is a *whole eternity*, both backwards and forwards, *from everlasting to everlasting;* man's onely a half-eternity forwards, but not backwards, *so not from everlasting.* God's is a *simple eternity*, he can no way cease to be; man's only *in some respect*, because he may be annihilated by God's power. God's is an *uncreated*, man's a *created eternity;* God's causal, man's derived, God's independent, being only from himself: Man's dependent and limited. But though he be not eternal as God is, he is truly and properly an immortal Creature. There are two essential parts of man, the *soul* and the *body*, and in regard of both these, he is immortal. First, the *soul is an immortal substance*, and that not only *by the grace*, and favour of God, as the body of Adam was in the state of innocency, and as the bodies of the Saints shall be at the Resurrection; but, by its own nature, having no internal principle of corruption, so as it cannot *by any thing from within it* self

self cease to be; neither can it be annihilated by any thing from *without*. *Math. 10, 28, Fear not them which kill the body, but are not able to kill the soul.* Gregory observeth, there are three sorts of Created Spirits; the first of those whose dwelling is not with flesh, or in fleshly bodies, they are the *Angels*; the second of those which are wholly immersed in flesh, the souls of beasts, which rise out of the power of the flesh, and perish together with it. The third is of those which inhabit bodies of flesh, but neither rise out of the Power of the flesh, nor dye when the body dyeth, and these are the souls of men; when the body returneth to the earth, as it was, the Spirit shall return to God that gave it, *Eccles. 12. 7.* From this immortality of the soul, we may infer the Eternity of mans future condition. The soul being immortal, it must be immortally happy, or immortally miserable. I shall not stand to enumerate those many arguments that are brought to prove the souls immortality, but whatsoever Arguments are, or may be used to prove this, they will all undeniably conclude the eternity of mans future estate.

A further proof of it may be taken from the body, which though it be subject to death, yet not to dissolution. *Simo Stenius*, Professor of the Greek tongue at *Heidelberg*, being visited by the Minister, lying upon his death-bed, (amongst other discourses) the Minister asked him, if he desired (with *Paul*) to be dissolved, and to be with *Christ*? rendring the word after the vulgar Translation; to which he answered, with some kind of indignation, that that was not the proper signification of the word used by the *Apostle*; which properly signifies to depart, to be unloosed, not to be dissolved. Death is only a change, not an annihilation; After a Creature is once in being, it is never wholly annihilated. *Birth is a river* (saith *Heraclytus*) which never dryeth up, but is continually supplied by an accession of fresh waters; though the Body be subject to Death, and after Death to a thousand transmutations; as men cast away at Sea, may be devoured by Fishes, those Fishes after eaten by men, possibly, some of these men devour

and by wild Beasts, those Beasts by Dogs, those Dogs  
 eaten up by Worms, those Worms consumed to dust,  
 that dust scattered upon the Earth; yet after all these  
 revolutions, and transmutations, there is something  
 remaining, and God is able to make those dispersed  
 pieces of dust, like those scattered bones, Ezek. 37. 10  
*come together one to another*; take twenty several sorts  
 of seeds, and mingle them together in the same ves-  
 sel, a skilful Gardiner is able to sever them one from  
 another; mingle the filings of Steel or Iron with so  
 much dust, that the filings are not perceived, yet by  
 the help of the Load-stone you may separate the filings  
 from the dust, according to their first quantity; They  
 say, some exact Chymists are able, out of the same  
 herb, to draw out the several elements by themselves.  
 That men can do this, it is because God teacheth  
 them; as the Prophet speaketh of the Husbandman,  
 Isaiah 28. 26. *And he that teacheth men knowledge,*  
*shall not he know?* Psalm. 94, 10. He that first made  
 man out of nothing, can much more repair him, out  
 of that something yet remaining. Augustine hath a  
 good meditation to this purpose; *Think* (saith he)  
*within thy self, how old thou art, whether twenty or thirty*  
*years old, before that time what wast thou? Where wast*  
*thou? In the Grave whither thou goest, there will be dust*  
*or ashes, or something to be found toward a man, where-*  
*fore before that time, there was neither dust, nor Ashes,*  
*nor any thing to be found towards thy Nativity.* God who  
 first made the body out of nothing, can and will re-  
 make it out of something pre-existent; and when it is  
 thus remade, it shall be made Immortal, and incor-  
 ruptible. So the Apostle, 1 Cor. 15. 42, 53. *It is sown*  
*in corruption, it shall be raised in incorruption; this*  
*corruptible must put on incorruption; and this mortal*  
*must put on immortality.* We read, Levit. 14. if the  
 plague of Leprosie were in a house, they must scrape  
 away the walls, and pull out the stones, and plaister, and put  
 other plaister in the room; but if the Leprosie brake out  
 again, they must pull down the house with the stones,  
 chamber, and mortar thereof. There is in every man,



self cease to be; neither can it be annihilated by any thing from *without*. *Math. 10, 28, Fear not them which kill the body, but are not able to kill the soul.* Gregory observeth, there are three sorts of Created Spirits; the first of those whose dwelling is not with flesh, or in fleshly bodies, they are the *Angels*; the second of those which are wholly immersed in flesh, the souls of beasts, which rise out of the power of the flesh, and perish together with it. The third is of those which inhabit bodies of flesh, but neither rise out of the Power of the flesh, nor dye when the body dyeth, and these are the souls of men; when the body returneth to the earth, as it was, the Spirit shall return to God that gave it, *Eccles. 12. 7.* From this immortality of the soul, we may infer the Eternity of mans future condition. The soul being immortal, it must be immortally happy, or immortally miserable. . . I shall not stand to enumerate those many arguments that are brought to prove the souls immortality, but whatsoever Arguments are, or may be used to prove this, they will all undeniably conclude the eternity of mans future estate.

A further proof of it may be taken from the body, which though it be subject to death, yet not to dissolution. *Simo Stenius*, Professor of the Greek tongue at *Heidelberg*, being visited by the Minister, lying upon his death-bed, (amongst other discourses) the Minister asked him, if he desired (with Paul) to be dissolved, and to be with Christ? rendring the word after the vulgar Translation; to which he answered, with some kind of indignation, that that was not the proper signification of the word used by the *Aposle*; which properly signifies to depart, to be unloosed, not to be dissolved. Death is only a change, not an annihilation; After a Creature is once in being, it is never wholly annihilated. *Birib is a river* (saith *Heraclytus*) which never dryeth up, but is continually supplied by an accession of fresh waters; though the Body be subject to Death, and after Death to a thousand transmutations; as men cast away at Sea, may be devoured by Fishes, those Fishes after eaten by men, possibly, some of these men devour

and by wild Beasts, those Beasts by Dogs, those Dogs  
 eaten up by Worms, those Worms consumed to dust,  
 that dust scattered upon the Earth; yet after all these  
 revolutions, and transmutations, there is something  
 remaining, and God is able to make those dispersed  
 pieces of dust, like those scattered bones, *Ezek. 37. 10*  
*come together one to another*; take twenty several sorts  
 of seeds, and mingle them together in the same ves-  
 sel, a skilful Gardiner is able to sever them one from  
 another; mingle the filings of Steel or Iron with so  
 much dust, that the filings are not perceived, yet by  
 the help of the Load-stone you may separate the filings  
 from the dust, according to their first quantity; They  
 say, some exact Chymists are able, out of the same  
 herb, to draw out the several elements by themselves.  
 That men can do this, it is because God teacheth  
 them; as the Prophet speaketh of the Husbandman,  
*Isaiah 28. 26. And he that teacheth men knowledge,*  
*shall not be know?* *Psalms. 94, 10.* He that first made  
 man out of nothing, can much more repair him, out  
 of that something yet remaining. *Augustine* hath a  
 good meditation to this purpose; *Think* (saith he)  
*with thy self, how old thou art, whether twenty or thirty*  
*years old, before that time what wast thou? Where wast*  
*thou? In the Grave whither thou goest, there will be dust*  
*or ashes, or something to be found toward a man, where-*  
*as before that time, there was neither dust, nor Ashes,*  
*nor any thing to be found towards thy Nativity.* God who  
 at first made the body out of nothing, can and will re-  
 make it out of something pre-existent; and when it is  
 thus remade, it shall be made Immortal, and incor-  
 ruptible. So the Apostle, *1 Cor. 15. 42, 53. It is sown*  
*in corruption, it shall be raised in incorruption; this*  
*corruptible must put on incorruption; and this mortal*  
*must put on immortality.* We read, *Levit. 14.* if the  
 Plague of Leprosie were in a house, they must scrape  
 the walls, and pull out the stones, and plaister, and put  
 other plaister in the room; but if the Leprosie brake out  
 again, they must pull down the house with the stones,  
 timber, and morter thereof. There is in every man,

the *fretting Leprosie of sin*; In the work of Conversion, God as it were, takes out the timber, and stones, and putteth others in their room, while he worketh a thorough change in the soul; but still the *Leprosie of Sin* continueth, till at *last*, God sends *Death*, which pulleth down the house, with the timber and stones, and thereby *takes away both the Leprosie of sin, and that mortality and corruption which sin bringeth*. As a watch being battered, or clog'd with dust, is taken in pieces; pulled joynt from joynt, and wheel from wheel, to the end it may go better than before; or as some goodly *Statue of brass*, being defaced, is taken down, pulled in pieces, put into the fire; but all this is, that it may be put together again, and made a more goodly workmanship. Or, if we arise and go into the *Potter's-field*, and behold his workmanship; is not the *Vessel made of Clay, that was marred in the hands of the Potter?* *Fer. 18. 4.* yet he either *maketh it the same Vessel*, so as nothing is wanting but its former deformity; or if he please, a *more honourable vessel* than before; In like manner, the *body* being by *Adam's sin* made liable to *Death*, and *Corruption*, God seeth good to take it in pieces by death, that being *put together again at the Resurrection*, it might be *freed from this corruptibility*, and put into an estate of *immortality*, and *incorruption*; To what end is the *Body* made thus *immortal*, if not to continue in an *eternal, immortal* condition?

From all this we conclude, if *man* be an *immortal Creature*, both in regard of his *Soul*, which is *immortal in its own nature*, and in regard of his *Body*, which shall be made *immortal* by God's Power; his *future condition* must of necessity be *immortal and eternal*; whether he be admitted into *Heaven*, or doomed to *Hell*, his condition is eternal and everlasting.

---

Chap. III. *Of Scripture-Proofs of eternal Happiness.*

**H**AVING endeavoured to demonstrate the point from *Arguments*, I proceed to prove it from *Scripture*; though

though it be unusual in the method of Preaching, to bring *Arguments* before Scripture-proofs; yet it is frequent in Argumentation, to reserve the strongest proof till last. *Ruffinus* reporteth, that at the Council of *Nice*, a *Godly* man of no great learning, was the means of converting a learned *Philosopher*, whom the *Bishops* with all their *Arguments* could not perswade; the person break forth into this speech. *Against words opposed words, that what was spoken, I overthrew by the art of speaking; but when instead of words, power came out of the mouth of the speaker, words could no longer withstand truth, nor man oppose the power of God.* Possibly what is spoken by way of *Argument*, may not be so convincing to some, who will seek to elude the strength of one *Argument* by another, whereas proofs from plain places of *Scripture* silence all cavils and exceptions; that therefore I have reserved for the last proof. There is a *twofold Eternity*, one of *Happiness*, the other of *Misery*; for the *Scripture* is abundant in the proof of both. I begin with the *Happiness* of Heaven. The *Schoolmen* distinguish of a *two-fold happiness*; one they call the *essential happiness*, which they make to consist in the enjoyment of God; the other *accidental*, consisting in the enjoyment of those glorious things, which God, together with himself giveth unto his people. Others say to the same purpose, that there is an *uncreated reward*, which is God himself, I am thy exceeding great reward, Gen. 15. 1. and a *created reward*, consisting in those good things which God hath created to make his people happy; both these the *Scripture* describeth to be *Eternal*.

1. *The great happiness in Heaven consists in the enjoyment of God.* God is the *happiness* of the Saints in Heaven, not only *Efficiently*, as he is the author of it, nor only *finally*, as he is the end of it; but *objectively*, as being the object of this blessedness; he is both the *Giver* and the *Gift*; the *Rewarder* and the *Reward*; the *Crowner*, and the *Crown*; it is God who both bestoweth the happiness, and is himself the happiness of the Saints, *Whom have I in Heaven but thee.*



Pfal. 73. 25. *God shall be all in all*, 1 Cor. 15. 28. as this will hold in some other particulars, so in *this*; and as their great *happiness* consists in this, that they have *God* for their *Reward* and *Portion*; so this is said to be *eternal*, *Thou art the strength of my heart, and my Portion for ever*, Psal. 73. 26. But this will further appear, if we consider what ways, or in what *manner* God may be said to be *enjoyed* by the Saints; all generally agree, that the *great happiness* consists in the *enjoyment of God*; but there is a great dispute amongst the *Schoolmen*, about the *way*, namely what *act*, or *operation of the Soul* it is, by which God is more chiefly *enjoyed*. The *Thomists* contend for the *understanding*, affirming, that it chiefly consists in the *sight*, and knowledge of God: The *Scotists* would have it consist in the *love* of God; a *third sort*, place it in that *delight* and *complacency* the Soul takes in God: But after we have scanned all the *Arguments* brought by *each party*, it will be hard to determine, to which of these it is more *chiefly* to be referred; it is not be doubted, but it consists *in all these*; and though any one of these singly, much more all jointly, make for the greatness of this happiness; yet that which is the *Crown*, and *Zenith* of this happiness, is, because it is *eternal*, as appeareth from *Scripture*, in the fore-named Particulars.

[ 1 ] Much of *Heavens happiness* consists in the *sight* of God; which is therefore termed the Beatifical vision, *Blessed are the pure in heart, for they shall see God*, Mat. 5. 8. *When he shall appear we shall be like him, for we shall see him as he is*, 1 John 3. 2. It is disputed whether we shall see God in his *essence*, or only some *beamings* forth of him; if in his *essence*, whether the Divine *essence* shall be *immediately* represented to our sight, or whether there be a *light of Glory*, strengthening and enabling the sight to behold him; if so, whether that be an *uncreated* light; to wit, that infinite splendour and brightness *streaming* from God himself; of which the Psalmist speaketh, *in thy light we shall see light*, Psal. 36. 9. or whether it

it be a *created* light; created by God to this purpose; whether this *sight* be only *mental*, as most determine; or whether the *bodily* eye shall be so strengthened and elevated, as to see God, as may be Problematically argued from *two Texts*; the one *Text* is, *As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness*, Psal. 17. *last*. where the Prophet seems to speak of a *further sight* he should have of God, when he awaked at the *Resurrection*; whereas that *mental* sight, he should have before his awaking. The other *Text* is, *Now we see through a glass, darkly, then face to face; now we know in part, then shall we know as we are known*, 1 Cor. 13. 12. Either the latter clause must be only an *exegeiss*, an explanation of the former, which is not so likely; or else there must be some *difference* between *seeing* and *knowing*, which is the sight of the mind; but these disputes I wave, as not so pertinent to the present purpose; whatsoever *sight* it be, it will be a *blessed one*, the *chief reward* of the *blessed*; and that which *chiefly* makes it so, is because it is for ever, what our Saviour speaketh of the Angels, *that they always behold the face of his Father*, Matt. 18. 10. *at all times*, and *throughout all times*, may be as truly spoken of the Saints, who in respect of *immortality*, are said, *to be equal to the Angels*, Luk. 20. 36. *as they shall always be with the Lord*, 1 Thes. 4. 17. *so they shall always see his face, and be everlastingly satisfied with his likeness*.

[ 2 ] From the *sight* of God. I come to the *love* of God, which followeth upon the other; our *love* of things, is usually *proportionable* to the *knowledge* we have of them; things *not at all known*, are *not at all loved*; things but in part known, are but in part loved; here we know God but in part; we see *parts* of his ways, but *how little a portion* is heard of him, Job 26. 14. We do not see a thousandth part of that beauty, nor taste a thousandth part of that sweetness that is in him; and that is one reason why our love to him is so weak; whereas in Heaven, when we shall see God in all his beauty, when that *Sun*

of Righteousness shall appear in all his glory, displaying on every side the ways of his Divine perfections. Oh what loves, what ardent and ten-flamed affections, will the sight of God produce in us? when we shall see him as he is, we shall love him as he is; when we shall see him face to face, we shall love him heart to heart; our love will be every way proportionable to our sight, and knowledge; as we shall see him eternally, so we shall love him eternally; Nothing shall be able to separate us from the love of God, Rom. 8. 39. it is true both of God's love to us, and our love to him, but the latter (say our *Annotators*) seemeth better to agree with the antecedents: *Charity never faileth; Prophecies, and Tongues, and some kinds of knowledge cease, but Charity never*, 1 Cor. 13. 8, 13 and in this respect chiefly it is preferred to *Faith* and *Hope*, when *Faith* is turned into fruition, and *Hope* into possession; *Charity* is in its greatest lustre.

[ 3. ] Others place happiness chiefly, in that joy and delight the Saints have in the enjoyment of God; and this followeth upon the former, as their love is proportionable to their knowledge, so their joy to their love; as their knowledge and love is full and perfect: so their joy so full, as that it cannot enter into them, but they enter into it, *Enter thou into the joy of thy Lord*, Mat. 25. 21. If in this life when they see him not, yet believing, they rejoyce with joy unspeakable, and full of glory, 1 Pet. 1. 8. Oh what joys, what extasies, what ravishments of Spirit, must needs flow from that full and perfect sight, and enjoyment of God, in Heaven? God will be as a deep Sea of blessedness, saith *Nazianz*, a Sea that hath neither bank, nor bottom, the Saints as mystical fishes, solacing themselves in those Crystal streams: yea God will be as their great Shepherd, carrying them into his green pastures, and leading them beside the still waters, and they like sheep feeding among the Lillies of his Divine Perfections: God as that great *Master of the Feast*, setting them at his own Table, and himself coming forth to serve them,

them, *Luke 12. 37.* they as chearful guests, filling and satisfying themselves with the fatness of his house: God as a great Load-stone, saith *Salvian*, perpetually drawing by the powerful attractives of his love and sweetness; the Saints as the Iron clinging to him by an inseparable love and union. All these resemblances shew what *unspeakable joy and delight* the Saints shall have in their enjoyment of God; but that which will make their *joy most full*, will be the *eternity* of it, therefore these two are joyned together, *In thy presence is fulness of joy, and at thy right hand are pleasures for evermore*, *Psal. 16 last.* this joy, these pleasures will hold parallel with eternity; and last as long as God himself, *Everlasting joy shall be upon their heads*, *Isa. 35.* *Your heart shall rejoyce, and your joy no man taketh from you*, *John 16. 22.*

4. To these three ways of injoying God, I shall add a fourth thing, *praising God*: which must necessarily result from all these: It being impossible, but they who see God in his infinite beauty, sweetness, and other perfections must needs love him, and rejoyce in him, and break forth into his praises. It is a Tradition of some of the *Jewish Rabbins*, that when God had finished the work of Creating the World, he demanded of the Angels (then in glory with him) what they thought of that work? And one of them, after he had highly praised that goodly workmanship; yet desired, that one thing might be added, to set a seal upon the rest: Being demanded what that was? *Answered*; To have a powerful harmonious voice, Created, which being mounted upon the Chariot of the Air, and carried upon the wings of the Wind, might continually sound forth the *Praises* of God, for that incomparable work: Could we suppose their Fantasie to be a Verity, it had been a motion not unbeseeming an Angelical Spirit; and if God might be thought so worthy of *praise* for the work of *Creation*, how much more for that great work of *Gloryfication*? And this is indeed the great work of those heavenly Inhabitants: In that *Temple*



doth every man *speake* of his honour, and in this consists much of their *happiness*. It would indeed be a blessed thing, but to hear the *Hallelujahs*, and Triumphant Songs of those Heavenly Inhabitants. If man could but a while lay his ear to *Heaven*, and hear that ravishing *Musick*, which for its loud sounding is compared to the voice of many waters, and the voice of thunder, Rev. 14. 2. and for its sweetness and deliciousness, in the same *verse*, compared to the voice of Harpers, Harping with their Harps. I may apply that, *Blessed is the People that know the joyful sound they shall walk, Oh Lord, in the light of thy Countenance in thy name shall they rejoyce all the day*, Psal. 89. 15, 16. But Oh! how much more blessed to hear a part of those *Heavenly Songs* and Benedictions; to stand continually before the Throne of God, *singing* blessing and honour, and *praise*, to him that sitteth on the Throne, and to the Lamb; but that which chiefly maketh it so *blessed* and desirable a thing; is, because this *blissing* and *praising* God, is not only for a time but for ever, and ever. *Blessed are they that dwell in the house, they will be still praising thee*, Psal. 84. 4. The *Septuagint* read it, they will praise thee for ever, and ever, and so both the *Arabick* and *Aethiopicke* Versions.

*Plato* affirmeth, that upon every one of the *Heavens*, is placed a sweet singing *Syren*, *Carolling* out a most pleasant and harmonious *Song*; which being eight in number, according to their supposed number of the *Heavens*, do make an excellent *Song*, consisting of eight parts. *Macrobius* saith that this *Syrens* *Song* is a *Psalm*, composed in the *praise* of God; affirming that the word *Syren* signifieth a *singer to God*. Others affirm, that without any such help of *Syrens*, the *Heavens* themselves make a most sweet *Harmony*, by their proper motions. It was not only the opinion of *Pythagoras*, and some other *Philosophers*, but of divers learned Christians; as *Bede*, *Boetius*, but especially *Anselme*. Some of them contend, that it is a thing unlikely, that such a vast *Fabrick* should be whirled about with so swift a motion, without noise

and

and if there be any noise, it must be rather like the sound of sweet *Musick*, than *harsh and confused*, like the creaking of a Cart. Might we suppose all this to be as they have conceited; this would last no longer than the Heavens themselves, and the time is coming when these *Heavens shall be no more*, Job 14. 12. but when the Heavens shall be dissolved, and this supposed Harmony cease, there will *not be an end of the praises of the Saints*; they will be *still praising God*, even for ever, and ever; as God deserveth an eternity of praises, so he hath given them an eternity to praise him in; *And from one Sabbath to another, shall all flesh come to worship before God*, Isa. 66. 23. from eternity, to eternity, they shall be sounding forth the praises of the great Creator.

Besides, this *essential* happiness consisting in the enjoyment of God, there is, (as they call it) an *accidental* happiness; consisting in the enjoyment of those glorious things created by God to make his people happy; of which the Apostle speaketh, 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him*. Now whereas this is in Scripture set forth by several expressions and comparisons, you shall find, they have all the Epithet, or Addition of *Eternal* or *everlasting*; as if it be called a *Kingdom*, Mat. 5. 3. an *Everlasting Kingdom*, 2 Pet. 1. 11. if a *Crown*, that Crown is said to be *incorruptible*, *not to fade away*, 2 Tim. 4. 8. Jam. 1. 12. 1 Cor. 9. 25. 1 Pet. 5. 4. If it be called *Glory*, it is an *eternal Glory*, Rom. 5. 2. 1 Pet. 5. 10. an *eternal weight of glory*; Is it called an *Inheritance*? it is an *eternal Inheritance*, 2 Cor. 4. 17. Acts 20. 32. Heb 11. 15. an *Inheritance incorruptible, undefiled, that fadeth not away*, 1 Pet. 1. 4. Rom. 1. 16. 2 Tim. 2. 10. Is it called *Salvation*? It is an *eternal Salvation*, Heb 5. 9. Is it sometimes called *life*? it is elsewhere said to be *eternal*, Mat. 18. If joy, it is an *everlasting Joy*, Mat. 25. 23. Ja. 35. 10. If a *House*, it is an *House eternal* in the Heavens, John 14. 2. 2 Cor. 5. 1. If a *Habit-*

tion, it is an everlasting Habitation, *Deut. 26. 15. Luke 16. 9.* But not to enlarge further, these, and whatsoever other expressions the Scripture maketh Use of, to set forth the Saints happiness; have, if not in the same, yet in some other place, the Addition of *Eternal*.

2. Neither is the Scripture less copious in setting forth the eternity of the *sufferings in Hell*; it would be too long to insist upon those several *Texts*, which Eminently proclaim and ring the doleful knell of the everlasting miseries of damned souls, onely you may observe (in the several titles and expressions, by which they are set forth) this, that *they are eternal*, is still annexed.

Sometimes the punishment of Hell, is called the *Wrath to come*, *Luke 3. 7. 1 Thess. 1. 10.* Sometimes the *Wrath of God*, *Eph 5. 5. Rev. 14. 10* This is the sad condition of those Wretched creatures, they lye under the wrath of a justly incensed God: but that which makes their condition most sad, is, because this *Wrath is an abiding Wrath*, *John 3. 36.* compared to a *Bream of Brimston*, *Isa. 30. 33.* It is a fearful thing (saith the Apostle) *to fall into the hands of the living God*, *Heb. 10. 31.* It is indeed a fearful thing to fall into the hands of a just God, who can as well cease to be God, as to be just; whose Justice obligeth him to revenge every sin committed against him: A fearful thing to fall into the hands of an Almighty God, who is able to revenge the wrongs which are done him by daring mortals; but of all, it is most fearful to fall into the hands of the living God, as it is a great happiness to Believers, that they have such an High-Priest, *who ever liveth to make intercession for them*, *Heb. 7. 25.* So this is the great misery of wicked men, they fall into the hands of God, who for ever liveth to revenge himself upon them.

Sometimes it is called a *Worm*, which is nothing else but the stinging and corroding of Conscience, which is one of the greatest punishments in Hell; as every man here hath the chiefest hand in his own sin

sin, so he shall have hereafter in his own punishment; though the Devil hath a hand in tempting men, and one man tempts another; yet *every man is his own chief Tempter: Every man is tempted when he is drawn away of his own lusts and enticed*, James 1. 14. tho' Satan tempted Ananias, yet Peter layeth the blame upon Ananias himself, *Why hath Satan filled thy heart to lie to the Holy Ghost?* Acts 5. 3. and as thus in the *Temptation*, so in the *Punishment*; though the Devil be commissioned by God, to torment wicked men, and probably one wicked man shall help to torment another, yet *every man will be his own greatest Tormentor*, when he shall consider on the one side, the *punishment of loss*; what a great *happiness* he hath for ever lost, when the understanding shall be enlarged, to apprehend the greatness of his *loss*; when *Conscience* shall be awakened to apply this loss to himself: *This loss is my loss, I am the man that have seen affliction*: when the thoughts that are now taken up about other things, shall be wholly intent upon *this loss*; when he shall further consider, upon what fair terms *Salvation* was offered; how much time he had to *work out his Salvation*; what variety of means, and helps God offered him: For what petty, inconsiderable things he lost it; when besides this *punishment of loss*, he shall find by sad experience, what before he would not believe; what a *dreadful place Hell is*: what a *fearful thing it is, to fall into the hands of the living God*: When he shall further Consider, how often he was warned, to *flee from the wrath to come*; what means and helps God afforded him, to *escape the damnation of Hell*; and that nothing could prevail upon him; When he shall further Consider, that *he himself* was the cause of his *own ruine*; that he lyeth down upon a bed of his *own making*; that he is fettered in cords of his *own twisting*; that he walks but in the light of his *own fire*, and in the sparks of his *own kindling*; when he shall add this to the former, that his condemnation was through his *own choice*; God set before him *life, and death*, and he



chose his own delusions. Oh! the rendings, and tearings of Conscience; which must needs result from these, and the like sad reflections; which successively pressing upon the *soul*, like the impetuous waves of a raging Sea, one after another; must needs afford *everlasting* matter for this *worm* to feed on. These considerations will be as the *Wood*, Conscience as the *Worm*, those as *Fuel*; this as the *Flame*, the one as *Tom*, the other as a *spark*; they shall both burn together, and *none shall quench them*. For this is that which will make this *worm* most unsufferable, because it is a *never dying worm*, Isa. 66. 24. Mark 9. 44.

Sometimes it is called *fire*, a *Furnace of Fire*, *Lake of Fire*, Isa. 66. 24. Mat. 13. 42. Rev. 19. 20. All which speak it terrible; but that which makes it most terrible, is, because it is an *unquenchable Fire* Mat. 3. 12. an *Everlasting Fire*, Mat. 25. 41. *Fire* here must be fed with continual supplies of *Fuel*, or else it goeth out; but this by the *breath of God* which like a *stream of Brimstone* kindleth it, Isa. 30. 33. So that look how long God liveth, so long this *fire* burneth. Wicked men shall burn in an eternity of *Fire*, to, and [if possible] beyond an eternity of duration.

Sometimes it is called a *Prison*, 1 Pet. 3. 19. and wicked men are said to be *bound hand and foot*, Mat. 22. 13. We read of a *Prison* amongst the *Persians*, which was *deep*, and *wide*, and *dark*, and only one hole at the top; into which the Prisoners let in, could no way get out: therefore was called by them *Lethe*, forgetfulness; Such, and far more grievous is the *Prison of Hell*, out of which there is *no redemption*. They are *lying Histories*, which tell us, that *Trajan* was delivered out of *Hell*, by the Prayers of *Gregory*; and *Falconella*, by the Prayers of *Teclaes*. No, he that goeth this way, never turneth again; nor ever taketh hold of the paths of life: The Prisoners here, are not Prisoners of hope, as we said of the *Jews*, in their captivity in *Babylon*, Zech. 9. 12. and may be said of other Prisoners; but are Prisoners

of desperation; being once doomed to these Prisons of Fire, they must continue for ever, Fettered under *Chains of darkness*; lying there like a wild Bull in a Net; in vain roaring, and begging for mercy, through the grates of their eternal Dungeons: *Agree with thine Adversary quickly, whiles thou art in the way; lest at any time, the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing, Mat. 5. 25. 26.*

But that I may contrive a large Picture, in a small Ring; to use *Philoes* expression, and contract the Images of great things into a little Glass.

Is it called *Darkness*? Do wicked men go from one darkness to another, from inward, to outward darkness? That *Darkness* is said to be *Eternal*, *For whom is reserved the blackness of darkness for ever, Jud. 13.* Is it called *Death*? *The wages of sin, is death*; it is a death that never dieth, *Mors sine morte. Death shall feed on them, the Arabick* readeth it, *shall be fed with them, Psal. 49. 14.* Death like a hungry *Vulture*, shall not cease to feed on them to all Eternity.

Is it called *burning*? do wicked men go from *Burning* to *Burning*, from burning in Sin to burning in Hell? From burning in *Flames of lust*, to burn in *Flames of Torment*? These burnings are for ever, *who shall dwell with everlasting burnings, Isa. 33. 14.*

Lastly, It is sometimes called *Torment*, as it is said of the rich man, *that he was in torments*, so as he cryeth out, *I am tormented in this flame*; that which makes these torments more tormenting, is, because they are *Eternal*. *They shall be tormented day and night, for ever and ever*; and *The smোক of their torment ascendeth up, for ever and ever, Rev. 20. 10. and 14. 11.*

---

Chap. IV. *Of the Sublimeness of Eternity, as Transcending all Expression.*

**H**AVING dispatched the first Doctrine, *That things which are not seen, are eternal*: I proceed to the second.

Doct. 2.

Doct. 2 *That which puts the greatest weight upon things not seen, and makes them the proper objects of a Christians aim, and choice, is, because they are eternal; Though if these, and things seen were weighed together, there were many other considerables, that would give the precedence to things not seen; yet that which chiefly casts the scale, and maketh things not Seen to preponderate, is, because they are Eternal. This the Apostle lays down as the Reason why they looked at these, not at the other, because the other are temporal, but these eternal; it is Eternity that mainly makes the difference, and puts an infinite weight upon the unseen things of another life, so that I am here to speak of the grand importance and concernment of Eternity. But I shall say of this, as Bonaventure did upon another subject, I am not worthy, not able so much as to untie the Shoe-latchet of so great a Mystery. It is a mystery of a sublime and transcendent nature, as I shall shew in Three particulars.*

1. *It transcendeth all expression; all that is, or can be spoken of it, falls short of what it is in its self; what Augustine saith of God, that St. John himself doth not speak of God, as God is, may not improperly be spoken of Eternity; could I speak with the tongue of men and Angels, I were not able rightly to express it; when we speak of it, we speak as we can, not as it is; as children when they begin to speak, lispe and stammer, speak half words, and broken sentences, so it is with us; when I was a Child I speak as a Child, saith the Apostle, 1 Cor. 13. 11. It is spoken of that imperfect knowledge we here attain unto, which as it holdeth good in other things, much more in this of Eternity, saith Drexelius, whatsoever is spoken of Eternity, is far less than it is; we are hardly able to say what time is; the Philosopher defines it to be the measure of motion, or motion according to the former and latter parts of it; but others find fault with this, affirming, that time is the measure of Rest as well as Motion; the Platonists say, that Time is Eternity limited; but this is to set out that which is ob-*

scure

scure by a greater obscurity, for we have a more clear notion of *Time*, than of *Eternity*; they speak more properly, that say, it is a continued flux of minutes, hours, days, months and years, from the beginning of the world to the end of it; yet some think this doth not fully express it. *Eusebius* saith, that part of time which is called *νῦν*, or the *present time*, cannot be comprehended, much less *time future*, or *time past*, for that is not, and this is past; then adds, the present time passeth away more swiftly than either word or thought; neither can it be taken for an *instant*, for either we must necessarily expect things to come, or consider things past, and an instant flyeth away as swift as thought. *Augustine* strugleth about it as a Bird in a string, he saith he *knoweth it*, yet *confesseth he knows it not*, he *knoweth enough to hold his peace*, but *knoweth not enough to speak*; and if it be so hard to say what *time* is, much more to describe *Eternity*; and so *Eusebius* infers from what he had said of *Time*, therefore man cannot comprehend *Eternity* and *Everlastingness*; the highest Oratory, the loftiest strains of Rhetotick are not able to reach it; they say, a fair face is seldom draw but with disadvantage; the Painter going about to draw the Picture of *Helena*, as not being able to express her beauty to the life, drew her face covered with a *Vail*, leaving the beholder to conceive what he was not able to express, the like are we forced to do, when we speak of *Eternity*. The truth is, when we would speak of it, we can do it no other way but by improper locutions: when the *Sun* riseth red, and soon after looketh black, or pale, or hollow, we use to say it is a sign of rain; whereas properly the *Sun* is neither red nor pale, nor black, nor subject to any vicissitude, or change of colours, having no other colout than its own perpetual *brightness*, yet thus we use to speak, because it seems so to us by reason of the vapours interposed between that and our sight, which make it to appear to us of those colours. In like manner when we speak of *Eternity*, we often call it the *times and ages of Eternity*, whereas properly there



there is no such thing in it; we say when thousands of years and ages are past, *Eternity* is the same it was before, whereas properly nothing can be said to be past in *Eternity*, as shall be shewed after, but thus we *lisp and stammer when we speak of it*; thus by a *con-  
de/scension* to things that fall under our conception, we would relieve our selves in speaking of it.

2. *It transcends all our knowledge and understanding*; there is a *Two-fold knowledge* we have of things, a knowledge of the thing it self, and of the *measure of it*: Neither of these ways are we able to come to a distinct knowledge of *Eternity*.

[1.] *Not of the thing it self*; what the Ancients said of the fountains of *Nilus*, that Nature made them rather to be sought after, than to be found; may be more truly said of *Eternity*, it is a path which no Fowl knoweth, which the Vulters eye hath not seen, the Lions whelp hath not trodden, the most piercing eye is not able to dive into it, the *knowledge of it is too wonderful for us, we cannot attain unto it*: a mans eye is able to look upon twenty Candles lighted up together in a Room, but looking a while upon the *Sun* will dazle the sight; if a man falleth into a *River* though it be deep and broad, he may make shift to swim out; but if he be cast away in the midst of the *Sea*, after he hath a while struggled for life, and wrestled with those impetuous waves, he must unavoidably sink and yield to the fury of the merciless waves: in like manner, the understanding may keep footing while it wades in the *shallows of Time*, though extended to an 100000 years, but soon will be swallowed up in stupor and amazement, when it commeth to lanch forth into that *deep sea of eternity*; as when we cast a stone into the water, one circle begets another, and the latter is still bigger than the former: So in *Eternity*, one deep calleth upon another; it is a wheel within a wheel, there is difficulty after difficulty, one mystery folded up in another; it is a great *Maze* or *Labyrinth* full of *infinite windings and turnings*; after all our searchings and indagations, we may well lose our selves

elves, but can never retreat when our thoughts are seriously engaged in it, much less find any bounds that may set limits to our meditations; it is a Well, which being both deep and dark, there is no seeing to the bottom of it; we may say of that, as the woman did of *Jacobs* well, *the well is deep, and we have nothing to draw with.* It is an over-flowing & ever-flowing Fountain, which is neither spent nor *drawn dry*, but bubbleth forth into a continued stream, which is always running, & will be running throughout all ages & generations; it is a *boundless Sea*, the further we enter into it, the deeper we find it; the *eternal happiness in Heaven is a deep sea*, where the streams of life, are ever flowing & re-flowing, by a continued succession. *Hell is a deep Sea of wrath & vengeance*, having neither bottom nor bank; no bottom for any anchor of hope to fix on; no bank that might set any limits to the inundations of Gods displeasure; it is a *Sun that never sets*, a Day that *never ends*, a Taper that never burns out, an End that hath *no end*, an *infinite unlimited duration*, where millions of years are but so many Cyphers, signifying nothing; it is a thing of the most amazing consideration, able to swallow up our thoughts in stupor and astonishment.

[2.] There is a *knowledge of the measure of them*; and that is done *either by numeration*, by which we count how many things are; or by *ponderation*, by which we try how weighty things are; or by *men- suration*, by which we find out the *demensions* of things; but by none of these are we able to come to a clear *knowledge of eternity*.

The first way of knowing is by numbring; thus we count how many years have been since the birth of Christ, the Flood, the Creation of the world; Some undertake to tell how many Barly-corns would reach from earth to Heaven, but who is able to reckon the years and ages of eternity; *how long shall eternity endure? for ever*; when shall it end? *never*; So long as *Heaven is Heaven*, so long as *Hell is Hell*, so long as *God is God*, so long shall be *Eternity*: So long shall Heaven contain the Saints, and Hell tor-  
ment

ment the wicked; there is no *number*, either *numbring* or *numbred*, which is able to set it forth; no number *numbring*, as when we can say, hundreds, or thousand or millions. *Boetius* saith well, a *minute* and a thousand years, hold better proportion, than a thousand years and *Eternity*; an easie *Arithmetician* will tell you how many minutes there are in a thousand years, but none can tell how many thousands, or millions there are in *Eternity*; the vastest numbers that can be reckoned are but so many *cyphers*, signifying nothing; and as no number *numbring* can reach it, so no number *numbred* as when we say, so many as there are stars in Heaven or piles of grass upon earth, or drops of water in the Sea, any one of these would amount to a vast uncomprehensible number, but none of these will hold parallel with *eternity*; nay put all these together, and a thousand more, you are not able to measure the *duration* of *Eternity*.

[2.] By *Ponderation*; and that is done either by the help of *artificial weights*, when we put the thing we weigh into one ballance, and the weight by which we weigh it in the other; or else it is done *without* the help of such *artificial weights*; when we *poysse things* in our hands, or lift them up at our Arms end as *Porters* do their burthens, to know their weight, but there is no way by which we can find out the *weight* of *Eternity*; God is said to *weigh the mountaines in scales, and the hills in ballances*, Isa. 40. 12. but there are no scales or ballances by which we can find out the *weight* of an *everlasting condition*. When we would know the weight of things, we usually put something as heavy in the other end of the ballance, but what may be laid in the ballance to *perponderate Eternity*? The *weightiest* things that can be brought, are to it but as the drop of a bucket, or the *small dust* of the Ballance.

[3.] By *Mensuration*, by which we find out the *height, length, breadth, and depth* of things; but neither thus can we find out the *dimensions* of *Eternity*. God is said to *measure the waters in the hollow* of his

It, to mete out the Heavens like a span, to comprehend the dust of the Earth in a measure, but who beside God himself (who inhabiteth Eternity,) is able to measure the height, or span the breadth, or fathom the depth of an infinite eternity? there is neither measure that can reach it, nor anything to be measured that is commensurate to it. Astronomers find out imaginary lines, by which they measure the Heavens. and the Earth. Mathematicians have their *Jacobs staff*, whereby they take the height of the sun and stars. Mariners have their plummets, by which they sound the depth of the Sea, but there are no Engines or Inventions by which we may reach the height, or sound the depth, or measure the length of an infinite unlimited Eternity; I may say of it as *Zophar* doth of God, *Job* 11. 8, 9. *It is as high as Heaven, what canst thou do? deeper than Hell, what canst thou know? the measure thereof is longer than the earth, or broader than the sea.* By all this it appeareth that Eternity transcends all our knowledge and understanding; the knowledge of it is too wonderful for us.

3. Yet further, *Eternity transcends our conception and imagination*: we are not able to think or imagine what eternity is, whether the eternity of happiness in Heaven, or misery in Hell. [First,] we are not able to conceive what are those unseen eternal things in Heaven: the temporal things in this life are more in imagination than in reality, they come abundantly short of what we imagine to be in them; men at a distance think there is a great deal of happiness and content in these things, that they should live most contentedly if they had so much of Revenues coming in yearly, or such and such places of preferment, but if at any time such men do attain to what they so ambitiously desire, they find in the issue, that there is not that happiness in these things that they fancied; that all these are but like the fruit of *Sodom*, that seem to the eye to be beautiful apples, but being touched turn to ashes: like *Oramaxes* his egg, in which, the Enchanter boasted, was included all the happiness in the world,



world, but being broken, there was nothing in it but wind and emptiness; or like that feast which *Cornelius a Lapide*, reports, on *Isa. 55. 2.* was made by a Magician in *Germany*, to which he invited many Noble Persons, *who while they sat at Table, received good content, and fared deliciously to their thinking, but when they were departed, found themselves as hungry as when they had eaten nothing at all.* Suppose there were somewhere about the Country an exceeding high Mountain, and that there went a common report once about *Olympus*, that it were the goodliest place that ever eye beheld; and that all the Country being possessed with such an opinion, should flock thither in great multitudes, every one contending who shall get up soonest; one man being more strong and nimble gets up before the rest, and finding nothing there answerable to the common report and his own expectation, looking down, and seeing the rest scrambling to get up, tells them, *Sirs, you are all miserably deceived, here is nothing of what you expected, there is nothing here but ashes, and smoak, and stench.* Most men are strongly perswaded that there is a great deal of satisfaction to be had in the riches and preferment of the world, else they would not hew their way to them through so many rocks and difficulties, and swim to them through so many seas of blood, as if they would climb up to them upon the backs of dead bodies; whereas *Solonon*, who stood upon a higher Rile of ground, and saw further than any one of the sons of men, as having a larger confluence of all earthly enjoyments, and the largest heart to find out that good that was in them, and made this his great business; using these things not in a sensual, but a critical way, that he might find out what good things there was under the Sun; yet after all his experience finds himself, and accordingly proclaimeth to all the world, that *all is vanity, and vanity of vanities*; the good that is in these temporal things is more in fancy than in reality, they come far short of what we imagine to be in them, whereas

*not seen eternal things laid up in Heaven*, are beyond what we can imagine or conceive of them, *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*, 1 Cor. 2. 9. God saith, *As far as Heaven is above the Earth, so far are my thoughts above your thoughts*, Isa. 55. 9. There is scarce any thing, as the *Preffon* observeth, *more vast than the thoughts of God*: though the world be a vast thing, yet thoughts are beyond it; we may imagine a thousand worlds, but God is there said to be as far above our thoughts, as *Heaven is above the Earth*. When we have thought what we can think of the *goodness* and *mercy* of God [for that is the thing there more properly spoken to] God is as much more merciful above what we can think, as Heaven is above Earth; and as this will hold in other respects, so more especially in regard of that *eternal happiness* which God hath in Heaven provided for his people; when we have thought what we can of it, it is as much above our thoughts as Heaven is above Earth. *Now are we the Sons of God, but it doth not appear what we shall be*. 1 John 3. 2. saith the *Syriack Version*, *it is not hitherto revealed*: therefore it is said to be *a life hid with Christ in God*. It is said, Col. 3. 3. *That Christ shall come to be glorified in his Saints, and to be admired in all them that believe*; the glory then bestowed on them will be so far surpassing their former apprehensions, that it will be a matter of admiration to the Saints themselves. On the other side, the *eternal punishments in Hell* are beyond all we can imagine or conceive; here many times the fear we have of temporal sufferings is worse than the sufferings themselves: many, out of a fear and fore-sight of some supposed evils, which possibly never may befall them, torment themselves with needless fears, and cast up to themselves the gall and bitterness of a thousand vexations; or if these evils do befall them, they do not prove so great as they fancied; the fear of a  
Prison

Prison or other sufferings, is many times worse than the thing it self. *Saunders*, and some other *Martyrs*, thought beforehand they could not burn, they could *never endure the fire*; yet when it came, endured it with much courage and constancy; whereas the eternal *punishment in Hell*, and the wrath of God there inflicted upon the Children of disobedience, is commensurate to our greatest fears, *Even according to thy fear so is thy wrath*, Psal. 90. 11. *the wrath of God is every way proportionable to the fear men have of it*, and not only so, but is beyond what we either fear, or can know. In the beginning of that verse, *who knoweth the power of thine anger*, who is able to conceive what Gods wrath will be when it is poured out to the utmost; when he shall cloath himself with vengeance, when he shall stir up all his wrath, and revenge himself for all the wrongs offered him by daring sinners? But who hath entred into those treasures of wrath, or seen those treasures of fire, which God hath reserved against the *day of wrath*, and perdition of ungodly men.

---

Chap. V. *Of the importance of Eternity; Considering God wil not, nothing else can, put an end to it.*

**I** Shall now shew of what *unspeakable concernment* it is; it was the saying of *Crysostome*, that if he had a mountain for his Pulpit, and the whole world for his Auditors, he would preach upon that Text, *O ye sons of men! how long will you love vanity*, Psal. 4. 2. The whole world to come, & whatsoever is considerable in it, is all comprehended under this word (*Eternal*). As nothing is more desirable than *Heaven*, nothing more formidable than *Hell*, so nothing in Heaven so desirable as the *eternity* of its happiness; nothing in Hell so dreadful as the *everlastingness* of its misery; as *Heaven* is the treasury of all desirable good, and *Hell* the storehouse of all imaginary evil; so that which is most considerable in both, is the *Everlastingness* of them; *Eternity* is the very *Heaven of Heaven*, and the *Hell of Hell*;

*Hell*; Heaven would be no Heaven in comparison, and Hell in a manner no Hell, if it were not for this *Eternity*; it would be a kind of Hell to the Saints in Heaven, to be in fear of losing it, and in a manner a heaven to be damped in Hell, to be in hopes of being delivered from it: although there be many things concur to make up the *happiness* of the Saints in Heaven, and the *misery* of the damned in Hell, yet this of *eternity* weigheth more than all the rest; were all other things considerable in both, put into one end of the ballance, and this of *eternity* in the other, it would out-weigh all the rest, *Rev.* 15. 9. Those that had gotten the Victory over the Beast, are said to *sing the song of Moses the servant of God*. Some by this *Song of Moses*, understand that Song recorded *Exodus* 15<sup>th</sup>. And that Song concludeth with a declaration of Gods eternity, *ver.* 18. *The Lord shall reign for ever, and ever*; Or, it may be thought to refer to the 90<sup>th</sup>. *Psalms*, which is *prayer of Moses, the man of God*; the former part of that *Psalms* setteth forth at large *God's eternity*; but whether either of these, or whatsoever else is to be understood by *the Song of Moses*. I doubt not but *Eternity* maketh up one part of that Song; nay, is the *Elab*, the highest strain in that *Triumphant song*. On the other side, could we lay our ears to *Hell*, and hear the language of those wretched miscreants, it is probable that the *Eternity* of their sufferings would still come in, the sad burthen of their fruitless lamentations; the proper language of *Hell*, is as if they should say, *not ever, Lord, not ever*; but all in vain; they could not here endure the thoughts of *eternity*; and therefore they shall have it always written before them, in the place of their thralldom; that which whosoever they turn their eyes, they might be terrified with the remembrance of their miserable, most miserable immortality. I might be more large in shewing the grand importance of *Eternity*; but it is an *Hebrew Proverb*, that a man should not put his cattle into place, where there is no hedge to bound them; that therefore I may set bounds to my Meditations, I shall



shall shew of how great concernment this *Doctrine of Eternity* is, from these following Considerations. Mr. Wells's *Prospect*.

1. *Eternity is without any end, or conclusion*; that is the proper import of the word eternal: There is no end of the joys of Heaven. *Dan. 12. 3. They who convert many to righteousness shall shine like the stars forever, and ever*; upon which *saith Drexelius*, observe the *Argumentation of it*, by the iteration of the same word, for ever, is as much as eternal, or without an End; but as if that were not enough, he doubleth it; for ever, and ever; and yet the vulgar Latin expresseth it more fully, *to perpetual eternities*; it is not *eternity* in the singular number, which yet were enough to describe it to be endless, but *Eternities*: to which nothing can put an end.

First, *God will not*; God's end in making man, was, that he should be the everlasting monument either of his free Grace, or his just displeasure: and certainly, God will not cross, and null his own design; he hath from the beginning written their names in his Book of Life; and what he hath *written*, he *hath written*; It is no way to be imagined, that God should make any to be vessels of honour, and mercy; and then dash them in pieces, like the Potters vessel; that God should receive them into his everlasting arms, and then throw them out of his Embraces; Gods love, like himself, is unchangeable; *having loved his own, that were in the world, he loveth them to the end*, Joh. 3. 1. which is the same with Eternally; he loved them for ever; and as God will not put an end to their happiness, so nothing else can.

1. *Man cannot*; The rage of Tyrants may cut asunder the thread of their Temporal life, which might have been span out longer in a Natural course; but are not able to take away their Eternal life, *I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand*, Joh. 10. 28, 29. And yet that he may give stronger assurance, (if stronger may be given) he addeth, *My Father which gave them*

them me, is stronger than all, and no man is able to pluck them out of my Fathers hands.

2. *The Devil cannot*; Though he got into earthly Paradise, and by tempting *Adam* to sin, prevailed so far as to dispossess him of it; yet he can never come into that *Heavenly Paradise*: he was long since thrown out, and his place no more found in Heaven. The *Devils*, though *Spirits*, and therefore are able to pass through the hardest stone walls, are no more able to pass through them, than to pass out of their own Nature, and Being; and this is mentioned as a ground of joy in Heaven. *The Accuser of the Brethren is cast down*, Rev. 12. 10.

3. *Sin cannot*; Heaven is a Holy Habitation, a Land wherein dwelleth Righteousness, Deut. 26. 15. not neighbouring any sin, which might dispossess the Saints of the blessedness they enjoy. There shall that be fulfilled, *The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found*, Jer. 50. 20.

4. *Death cannot*; I am persuaded that neither death nor life shall be able to separate us from the love of God, Rom. 8. 38. Death is so far from separating from God's Love, and that Happiness, the fruit of his Love; that next to Jesus Christ, it is the Believers greatest friend, putting him into an everlasting possession of his desired Happiness.

On the other side, There is no end of the sufferings of the damned in Hell; it is a death that never dyeth; it is a death, that ever liveth; we may well say of it, as one doth, *Oh killing life! Oh immortal death!* It is neither death, nor life; for both these have something of good in them. Oh how happy would those poor miserable creatures think themselves, if there might be any end of their misery! they shall seek for death, and dig for it as for hid treasures, but all in vain. *They shall seek death, and shall not find it, and desire to die, and death shall flee from them*, Rev. 9. 6. They shall study plots and methods to dispatch themselves; they shall cry to the Mountains to fall

upon them, and (if possible) to crush them to nothing; They shall desire, that the Fire that burns them would consume them to nothing; that the Worm which feeds on them, would gnaw them to nothing; that the Devils which torment them, would tear them to nothing: They shall cry to God, who first made them out of nothing, to reduce them to that first nothing, from whence they came; but *he who made them, will not have mercy on them*; he that formed them, will not shew them so much favour: When the Angel pleaded with God in behalf of *Jerusalem*, Zech. 1. 12. *How long wilt thou not have mercy on Jerusalem, against which, thou hast had indignation these threescore and ten years?* It is said, the Lord answered the Angel, *with good words, and comfortable words*, Zech. 1. 12. When the Souls under the Altar cryed, *How long, Lord, holy, and true, dost thou not avenge our blood upon them which dwell upon the Earth?* Rev. 6. 10. Answer was returned how long they must stay, and in the mean time were giving them long white Robes; but when those poor Creatures in Hell shall cry out, *How long, Lord, how long wilt thou torment the workmanship of thy hands? how long will it be ere thou put an end to our misery?* There is no answer to be expected, which might give them any hopes of the ending of their suffering. God here often called to them; *How long, ye simple ones, will ye love simplicity? How long shall thy vain thoughts lodge within thee* Prov. 1. 22. Jer. 4. 14. But they turned a deaf ear to Gods call, and therefore it will be just with God, when they cry *how long?* not to hear them, but *to laugh at their destruction, and mock when their fear cometh*: And that these sufferings are *without any end or expiration*; this, above all other things, torments the damned, and drives them to despair; were there to be any end of their misery though after the vastest tract of time, there would be some hopes, they would end at last. Some of the Ancients have well improved their Meditations, in setting forth this; One thus, *If they were*

to end after a little Bird should have emptied the Sea, and only carry out her Bill full once in a thousand years. Another thus; If the whole world, from the lowest Earth, to the highest Heavens, were filled with grains of Sand, and once in a thousand years an Angel should come, and fetch away only one grain; and so continue till the whole heap were spent. A third to this purpose; If one of the damned in Hell should weep, after this manner; that he should only let fall one tear in a hundred years, and these should be kept together, till such time as they should equal the drops of water in the Sea, how many millions of ages would pass, before they could make up one River, much more a whole Sea? and when that were done, should he weep again after the same manner, till he had filled a second, a third, a fourth Sea, if then there should be an end of their miseries, there would be some hope they would end at last; but that they shall never, never, never end, this is that which sinks them under horror, and despair and fetches from them yellings and howlings, able to rend Rocks and Marbles asunder.

---

Chap. VI. *Of Eternity without succession, or without consumption.*

**E**Ternity is without succession, it is altogether: this is one difference betwixt Time and Eternity; Time is a continued flux of hours, days, months, and years, so that in time there is a Succession, there is time past, present and to come; time present putteth an end to that which is past, and this is soon swallowed up in time future; but it is otherwise in Eternity: There is no Succession, no time past, or to come; it is a duration always present, there is no yesterday, nor to morrow; it is *one perpetual to day*, no beginning and ending; it is all beginning, and always but beginning; no First, or Last, it is *all together, and at once*; no whence, or whither, no term from which, or unto which: it is *One standing flow without any flux*, one indivisible point. God being Eternal, there is no



difference of time with him, *one day with him is as a thousand years, and a thousand years as one day*, 2 Pet. 3. 8. Time to come is to him as it were past, *A thousand years in his sight is but as yesterday, and as a watch in the night*, Psal. 40. 4. Time past is to him as present, therefore Christ tells the *Jews*, *Before Abraham was, I am*, Joh. 8. 58. He doth not say, before Abraham was, I was, but *I am*, being the *Everlasting Father*, Isa. 9. 6. so many hundred years past were as present to him, and so it is in *Eternity*. Though to us who live in time, and motion, a thousand years are neither more nor less, yet in *Eternity* a thousand years, and one day are all one: Some of the School-men express it by this similitude; a man that stands upon a Plain, and seeth an Army marching, seeth but a little of it at a time, first one Troop, then another; some before, others behind, some coming, some going, others gon; whereas a man that stands upon the top of a Hill, seeth all the Army at once, though possibly one part may be many miles distant from another; In like manner to us, who stand in the low Valley of time, there is a flux and succession, and so a difference between time past, and to come; whereas in *Eternity* there is no difference, no yesterday, or to morrow; they are the same, they are all present; and as in *Eternity* all time is together, if I may so speak, so all things else, are possessed together, *perfect, and all together*; all things in *Eternity* are collected into one; the Eternal happiness in Heaven, is as if the quintessence of several dishes of meat served up at a great Feast could be collected into one morsel; as if the virtue and spirits of all the precious liquors in the world, could be contracted, and put into one glass; there shall be as much happiness enjoyed at once, as shall be through that infinite duration which hath no end; and yet, which makes it so wonderfully wonderful, there is such a sweetness, and pleasant variety in the happiness enjoyed, that after millions of years it will be as fresh and desirable as at the first enjoying it. So in the *Eternity of Hell*  
*sufferings,*

*sufferings*, all miseries are collected into one; it is as if all the evils in the world could be put together, and endured at once; as if all the malignity of the several venomous creatures in the world could be squeezed into the same cup; so in Hell, whatsoever flaming of Gods wrath, whatsoever scorplings of that inquenchable fire, whatsoever gnawings of that never dying worm, whatsoever other sufferings are to be endured throughout all Eternity, they are all endured the same moment, and article of time; and yet (which is as strange) when all this hath been endured the vastest tract of time, the enduring of it will be as grievous, and unsufferable as it was at first.

2. *Eternity is without any wasting or spending*; while we are here, every part of time already spent, cuts off so much of the time remaining, Isa. 20. 10. *The days of our years are threescore and ten.* When a man hath lived Thirty ou Forty years, there are so many years left to come, and so it is with all things either enjoyed, or endured in this life. A man that is committed to prison for so many months, or years; when he hath endured that punishment half of that time, he hath so much the lesser time to endure it; but it is otherwise in Eternity, *it is neither more nor less, but what it was in it self*, to wit, Eternity; as it admits of no Succession, so neither of any wasting or impairing. Some obscure footsteps of this we have here. *Dost thou not see the Heavens*, (saith Chrysostom) *how fair, how spacious, how bespangled with divers Constellations; how long they have lasted? and yet this long duration of time hath brought no old age upon them, but they still retain the beauty and glory they had at first.* To the same purpose *Alstedius*, *Such is the duration, and unmoveable stability of that heavenly Place, that being created above five thousand six hundred years since, yet it so continueth to this day, that we can espy nothing in it of change or waste, or disorder.* The Sun, that faithful witness in Heaven, is in continual travel and motion, fetcheth large circuits, courseth about the world, yet there is no wasting either

In its substance or qualities; his substance is the same, his light as clear, his heat as cherishing, influence as operative, motion as swift as ever it was; doth the *Psalmist* compare the Sun to a *Bridegroom coming out of his Chamber*, and a *Giant rejoycing to run his course*? This *Bridegroom* is still as fair and beautiful, this *Giant* as strong, and vigorous after the great labour, and constant revolutions of *above five thousand years*; the like is to be observed in the Sea; all the Rivers run into the Sea, *From the place from whence they came, thither they return again*, Eccle. 1. 7. Though it continually sendeth forth abundance of Rivers, and hath done so from the *Creation*, yet it continueth as full as it was at first; as it sends out some, it receiveth in other waters. After they have incircled the earth, and glided along thro' their several channels, they at last empty themselves again into the Sea; so, that it is both as full and large as at first. If it loseth in one place, it gaineth in another; and if after so long a tract of time there be no sensible decay in these great master-pieces of Nature, much less in *Eternity*, where all things continue in the same state and degree.

There is no *wasting* in the eternal happiness of the Saints, *Provide your selves bags which wax not old, a treasure in the Heavens that faileth not, it is an inheritance incorruptible, undefiled, and that fadeth not away*, Luke 12. 33. 2 Pet. 1. 4. *An incorruptible Crown*, 1 Cor. 9. 25. *A Crown of glory that fadeth not away*, Deut. 34. 7. It is spoken of *Moses*, as a thing extraordinary, that after an hundred and twenty years, his eye was not dim, nor his natural force abated, Deut. 29. 5. and that of the *Israelites* in the Wilderness, was as strange; that after forty years, their cloaths and shoes waxed not old. But what is recorded as a strange unwonted thing in them, holds true in Heaven; the Saints shall ever see God. and yet their sight never wax dim; shall be cloathed with the Garment of Salvation, and those Garments never wax old. *Abel* hath been in Heaven five thousand years and upward, but after so long a tract of time, he is not one whit nearer the expiration of his happiness.

On the other side, there is no *wasting* in the eternal punishments in Hell; Drexellius makes this observation, from those words of our Saviour, *John 15. 6* If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned; Where he observeth, the words do not run in the future tense, he shall be cast forth; and shall be cast into the fire, and burned; but all in the present tense; he is cast forth, is withered; *men cast them into the fire and they are burned.* This (saith he) is the state and condition of the *damned*; they are burned, that is, they are *always* burning; when a thousand years are past, as it was at first so it is still; they are burned; after a thousand, thousand years more, as it was before, so it is still; they are burned. If after millions of years, the question were asked; *What is now their state and condition?* what do they? what suffer they? how doth it fare with them? There can be no other answer returned, but they are burned; continually, and eternally burning. The Apostle saith of the Sodomites, that they were set forth as an example, suffering the vengeance of eternal fire; it was many hundred years before the Apostle wrote this, that they were doomed to those prisons of Fire; yet all that time before, they had been burning; at this day, they are still burning; and so shall continue burning to all eternity. All the burnings they have already endured, deduct nothing from their future sufferings, nor in the least abate the tale of their ensuing calamities; but they have as much to suffer, and (if I may so speak) as long a time to suffer in, as when they went first to their own place.

---

Chap. VII. *Of Eternal Happiness and Misery without intermission; and without mixture in Heaven or Hell.*

4. **E**ternity is without any intermission: There is no intermitting in time; in the days of Joshua, the Sun and Moon stood still; yet time did not stand,



but posſed on its wonted courſe: in the days of *Hezekiah*, the Sun went backward ten degrees. yet time went on; the men then living were not the younger for that retrograde motion; and if there be no *intermiſſions in time*, much leſs in *eternity*, and this undeniably followeth, upon what was before ſpoken; for if there be no *ſucceſſion in eternity*, but whatſoever good is enjoyed in *Heaven*, and whatſoever ſuffering is endured in *Hell*; be all at once; it will thence follow, that there is no *interruptions* in the happineſs of the one, nor any *intermiſſions* in the puniſhment of the other.

1. *No Interruption in the happineſs enjoyed in Heaven*; and this adds not a little to the greatneſs of it. The beſt enjoyments in this life, are often *interrupted*; yea, even the ſpiritual enjoyments of Believers; God is often as a ſtranger in their ſouls; and as a Wayfaring man, who tarrieth but for a night; his viſitations are leſs frequent; and when they are, many times *not laſting*; the beſt of the Saints have experience of Gods *acceſs* and *receſs*: of his drawing near them, and his *with drawing* from them. God ſometimes looks through the window, ſheweth himſelf through the Lattice, ſhineth upon them with the light of his countenance; makes ſome of his glory and goodneſs paſs before them, ſo as at *preſent* they are able to ſay with the Church, *The Lord is my portion, I ſaiſh my ſoul*; but at other times, God hideth his face, *withdraws* his comforting preſence, ſo as at preſent they have no taſte of his goodneſs, nor ſmell of the ſweet ſavour of his precious Oynments; nor intimations of his love, nor illapſes of the light of his Countenance; they ſeek him, but cannot find him; they cry, and ſhout, yet *be ſhut out their prayer*; they go to the Word to hear what God will ſpeak to them; hoping that God may create the fruit of the lips, peace; yet cannot hear one word of comfort: they follow God from Duty to Duty, from Ordinance to Ordinance; and yet God answereth them neither by *Prophets*, nor by *Dreams*, neither

neither by *Prayer*, nor *Word*, nor *Sacrament*, so as they many times cry out, I have lost God, the Comforter who should relieve my soul, is far off from me; or in the language of *Sion*, *The Lord hath forsaken me, my God hath forgotten me.* And as they have these sad *interruptions* in their sense and feeling of Gods love, so likewise in that joy and comfort which results from it. *Believers*, while the candle of God shineth upon their head, they are filled with joy, and that sometimes beyond what they are well able to bear: as one who begged of God, *Lord withdraw a while thy joys from me, the weaknes of this earthly vessel is not able to hold so great joys.* And *Severinus*, that *Indian Saint*, being recovered out of a great sickness, in which he found the glorious illapses of God upon his soul, cryed out, *Oh my God, do not for pitties sake thus over-joy me, if I must have these consolations, take me to Heaven, be that hath tasted of thy sweetness, must needs after live in bitterness!* Whereas on the other side, when God hides himself, and withdraws his presence, there is no voice of joy heard in their Tabernacles, nothing remaining of those joys they once had, but only a sad remembrance that they once had them. *Bernard* on a time found himself much indisposed, yet having striven with himself, and then with God in prayer, evidently found the visitations of God, but this lasted but a while, therefore he said of it, *Oh blessed hour, but oh short stay; Oh that it had lasted longer;* And *Jeoffry of Perdon*, being in a journey with *Bernard*, one while was so filled with joy, that he said, *he hoped he should never be sad more all his life;* but this joy was soon gon, so as he then feared he should never be chearful more. But these sad *interruptions* which the best Saints are subject to here, they shall be wholly free from when they are made partakers of that eternal happiness in Heaven; doth the chief happiness of the Saints in Heaven consist in the enjoyment of God? look whatsoever way they may be said to enjoy him, the Scripture describeth it to be a continual, an *uninterrupted enjoyment*; is it by way

of presence? *They shall ever be with the Lord,* 1 Thes. 4. 17. Is it by way of Vision? what Christ saith of Angels, *that they always behold the face of his Father,* Mat. 8. 10. is as true of them; Is it by way of love? *Love is strong as death, the coales thereof are as coals of fire,* Cant. 8. 6. some read it *coales of Jupiter,* which, they say, being raked up in its own embers continueth glowing a whole year together, and therefore aptly expresseth the love of the Saints, which is continually burning upon the altar of their hearts; or, is this enjoyment by way of joy and delight in God? *In thy name they shall rejoyce all the day,* Psal. 89. 16. and this adds not a little to the happiness of the Saints, which would be much abated, if there were any times, when they were secluded the presence of God: the like may be said of whatsoever happiness there is in Heaven: which is therefore resembled to a River, where there is a constant succession of waters, *Thou shalt make them drink of the River of thy pleasures,* Psalm. 36. 89. sometimes to a Fountain, which we know is continually running, *With thee is the Fountain of life;* and the tree of life is said to yield her fruit every month, to shew the un-interruptedness of those delights in Heaven.

2. On the other side there is no intermissions in the Eternal sufferings of Hell, the worm is always gnawing, the fire continually burning, the smoak of their torment ascendeth up for ever and ever, and they have no rest, day, nor night. They are tormented day and night, for ever and ever, Rev. 14. 11. and 20. 10. the wrath of God under which they lye is, Isa. 30. 33. compared to a stream of Brimstone; as it is likened to Brimstone to express the fierceness of it, so to a stream which is continually running, to set forth the continuance of it; and this much addeth to the greatness of their sufferings. In the evils which befall men in this life there are frequent intermissions: in the most violent Agues the paroxysm lasts but for such a time; Feavers in a few days come to their crises, and end either in the death or recovery of the Patient;

Patient; Those tormenting diseases, the *Gout* and the *Stone*, in a short time spend themselves, and though they are seldom wholly cured, yet there are some times of ease; and were it so in the sufferings of *Hell*, were there *any resting days in Hell*, were it one day in a week, or were it but one day in the year: if only thus, it were some *abatement of their misery*; but to lye continually languishing under the *wrath of an incensed God*, and scorching in the flames of a *tormenting Fire*, without any *end, ease, relaxation*, or any *intermission* of their sufferings, this makes them the more grievous, and intolerable. Here when a man's mind is over-whelmed with grief, or is oppressed with *pain*, sleep many times gives him some *mitigation*; therefore, the *Poets call it a sweet refreshment in a disease*; on the other-side, when in *extremity* of grief or pain, a man cannot sleep many nights together; when in his extremity he wisheth that it were evening, hoping that the night may ease him, and his bed give him rest; yet in this case, his eyes are *kept waking*, so as he is full of *tumblings and tossings* till the dawning of the day; this is a great addition to his misery: as it was with *Job*, *Who therefore desired strangling, and death, rather than life*: thus it was with those wretched Miscreants in *Hell*, they have no *rest day nor night*, Rev. 14. 11. they shall not be suffered to take one wink of sleep to all Eternity.

3. *Eternity is without any mixture*: There is nothing but *happiness* in Heaven, nothing but *Misery* in Hell; Heaven is a place of *pure Mercy*, Hell of *pure Justice*; *Joy and Triumph* will be the portion of the Saints in Heaven; and *Misery and Howlings* the *everlasting* portion of the damned in Hell; and that *without any mixture* of their contraries. See it in both the Branches.

(1) *The happiness in Heaven is without any mixture*, This World, as it is between Heaven and Hell in *place*, so it is in *participation*; It partakes both of the *sweetness of Heaven*, and the *bitterness of Hell*.

Whiles



Whiles Israel was in the wilderness the blackest night had a *pillar of Fire*, and the brightest day the *pillar of a Cloud*; things here, never go so ill with men, but they have some comforts afforded; nor so well, but they groan under some kind of trouble; God hath set one over against the other, *Eccles. 7. 14. Our silver is mixed with dross; our wine with water.* Neither is it thus only in *temporal*, but in the *Spiritual enjoyments*. Doth the Christian serve God? it is with *Fear*; doth he Rejoyce? It is with *Trembling*; doth he rejoyce in that Grace God hath given him? *23 Paul, Thanks be to God, through Jesus Christ*; yet he cannot but mourn under the remainders of Corruption, with the same Apostle. *O wretched Man that I am, who shall deliver me from this body of death?* and when he compareth that little grace he hath, with that *Original purity* he lost in *Adam*, he cannot but mourn; as the old men did, *Ezra 3.* who had seen the *former Temple in its glory*; is it matter of encouragement to him, when his heart is enlarged in Gods service? as it was to *David*, when he and the people offered *willingly to the Lord*, *1 Chron 29.* Yet it is a matter of sorrow that he is able to do God no better service; his greatest joy is not *without some mixture*; the Women after Christs Resurrection, departed from the Sepulchre with *fear and great joy*, *Mat 28. 8.* The Disciples, *walked in the fear of God, and the comforts of the Holy Ghost*, *Acts 9. 31.* Whereas in Heaven, there are *all things* that are *desirable*, and *rare*, and *precious*, *without any mixture of contraries*. There is perfection *without mixture* of imperfection. When that which is perfect is come, that which is imperfect shall be done away, *1 Cor 13. 10.* There is perfection of holiness, without the least sinfulness; *The sin of Jacob shall be sought, and there shall be none*, *Jer 30. 20.* Perfection of happiness without any kind of misery; there is joy without sorrow; *They shall obtain everlasting joy, and gladness; and sorrow and sighing shall flee away*, *Isa. 35. 10.* Rest without Labour, *Blessed are the dead, which dye in the*

Lord; they rest from their labours; Rev. 14. 13. In sum; there is life, without death attending it; Light, without darkness; peace, without trouble; ease, without pain; a full enjoyment of all desirable good, and freedom from all imaginable evil.

[ 2. ] *On the other hand;* In the *eternity of Helles punishment*, there is all that is evil, without the least mixture of any thing that is good, *The same shall drink of the Wine of the Wrath of God, that is poured out without mixture*, Rev. 14. 10. That Cup of wrath that is said to be full of mixture, Psal. 75. 8. that is. full of all the woful ingredients that can be put into it; is here said to be without mixture; that is, without the mixture of any thing that might alleviate their Torments. I shall only instance in three Particulars.

[ 1. ] *Without any mixture of Mercy.* Here many times God corrects with Judgment, not in Wrath, Jer. 10. last. or if in Wrath, yet in Wrath he remembers Mercy, Hab. 3. 2. But there, is all wrath without any mercy; as in the Sacrifice of Jealousie, Num. 5. 15. God ordereth, that there should be no Oyle, or Frankincense put to it, because it was an offering of Jealousie; an offering of memorial, to bring iniquity to remembrance. In like manner, in Hell, there is no Oyle of Mercy to lenifie their sufferings; no Incense of Prayer, to appease Gods Wrath; he that made them, will not have mercy on them; he that formed them, will shew them no favour; the day of Grace and Mercy is then past; the door of Mercy is forever shut up against them. When once the Master of the house is risen, and hath shut the door, and ye begin to knock at the door, saying; Lord, Lord, open to us; He shall answer, and say, I know you not whence you are, Luke 13. 14. When God hath shut up the door of Grace and Mercy, as he doth in Hell; though they beg, and cry for mercy, they shall receive no other answer than a peremptory denial; the foolish Virgins deferred to get oyle into their Lamps till it was too late; and when they went to buy, the Bridegroom

Whiles Israel was in the wilderness the blackest night had a *pillar of Fire*, and the brightest day the *pillar of a Cloud*; things here, never go so ill with men, but they have some comforts afforded; nor so well, but they groan under some kind of trouble; God hath set one over against the other, *Eccles. 7. 14. Our silver is mixed with dross; our wine with water.* Neither is it thus only in temporal, but in the *Spiritual enjoyments*. Doth the Christian serve God? it is with *Fear*; doth he Rejoyce? It is with *Trembling*; doth he rejoyce in that Grace God hath given him? as *Paul, Thanks be to God, through Jesus Christ*; yet he cannot but mourn under the remainders of Corruption, with the same Apostle. *O wretched Man that I am, who shall deliver me from this body of death?* and when he compareth that little grace he hath, with that *Original purity* he lost in *Adam*, he cannot but mourn; as the old men did, *Ezra 3.* who had seen the *former Temple in its glory*; is it matter of encouragement to him, when his heart is enlarged in Gods service? as it was to *David*, when he and the people offered *willingly to the Lord*, *1 Chron 29*. Yet it is a matter of sorrow that he is able to do God no better service; his greatest joy is not *without some mixture*; the Women after Christs Resurrection, departed from the *Sepulchre with fear and great joy*, *Mat 28 8.* The Disciples, *walked in the fear of God, and the comforts of the Holy Ghost*, *Acts 9. 31.* Whereas in Heaven, there are all things that are *desirable*, and *rare*, and *precious*, *without any mixture of contraries*. There is perfection *without mixture of imperfectness*. When that which is perfect is come, that which is imperfect shall be done away, *1 Cor 13. 10.* There is perfection of holiness, without the least sinfulness; *The sin of Jacob shall be sought, and there shall be none*, *Jer 30 20.* Perfection of happiness without any kind of misery; there is joy without sorrow; *They shall obtain everlasting joy, and gladness; and sorrow and sighing shall flee away*, *Isa. 35. 10.* Rest without labour, *Blessed are the dead, which dye in the*

Lord; they rest from their labours; Rev. 14. 13. In sum; there is life, *without* death attending it; Light, *without* darkness; peace, *without* trouble; ease, *without* pain; a full enjoyment of all desirable good, and freedom from all imaginable evil.

[2.] *On the other hand;* In the *eternity of Helles punishment*, there is *all* that is evil, without the least mixture of any thing that is good, *The same shall drink of the wine of the Wrath of God, that is poured out without mixture*, Rev. 14. 10. That Cup of wrath that is said to be full of mixture, Psal. 75. 8. that is. full of all the woful ingredients that can be put into it; is here said to be *without mixture*; that is, *without the mixture* of any thing that might alleviate their Torments. I shall only instance in three Particulars.

[1.] *Without any mixture of Mercy.* Here many times God corrects with Judgment, not in Wrath, Jer. 10. last. or if in Wrath, yet *in Wrath he remembreth Mercy*, Hab. 3. 2. But there, is all wrath without any mercy; as in the Sacrifice of Jealousie, Num. 5. 15. God ordereth, that there should be *no Oyle*, or Frankinsense put to it, because it was an offering of Jealousie; an offering of memorial, to bring iniquity to remembrance. In like manner, in *Hell*, there is *no Oyle of Mercy* to lenifie their sufferings; *no Incense of Prayer*, to appease Gods Wrath; he that made them, *will not have mercy* on them; he that formed them, will shew them *no favour*; the day of Grace and Mercy is then past; the door of Mercy is forever shut up against them. *When once the Master of the house is risen, and hath shut the door, and ye begin to knock at the door, saying; Lord, Lord, open to us; He shall answer, and say, I know you not whence you are*, Luke 13. 14. When God hath shut up the door of Grace and Mercy, as he doth in *Hell*; though they beg, and cry for mercy, they shall receive *no other* answer than a peremptory denial; the foolish Virgins deferred to get oyle into their Lamps till it was too late; and when they went to buy, the Bridegroom



groom came, and the door was shut, and when they begged, *Lord, Lord open to us*, he answered, *verily I say unto you, I know you not*; Mat. 25. 10. and what will a poor creature say or do in this dreadful exclusion? Have you ever seen a prisoner at the Bar, with what importunate out-cries he begs mercy, and with what dejection and despair he goeth away when he cannot obtain it; think then what horror, confusion, and *Everlasting despair* shall surprize the Souls of those lost undone creatures, who find themselves drenched in a sea of wrath and vengeance, and cannot hope to have so much as one cord of mercy thrown out to them; It is not only *without any mixture of Mercy at present*: But,

(2.) *Without any hope of mixture for the future.* In this life though men be under great troubles, they are seldom *without hope*: the Prophet Daniel heard the voice of an Holy One crying, *Hew down the tree and destroy it, yet leave the stump of the roots in the Earth*; and thus it is usually with men in this life, saith Ambrose; though the tree be cut down, and the branches lopped off, all they have taken from them, yet some of the root is left, their hope is not quite cut off; as long as there is life, there is hope, to him that is joynd to the living there is hope, Eccles. 9. 4. And this is some support to men in their present troubles; but in hell both root and branch, and all hope are quite cut off. Bede observeth, that God hath made three places, and in each of them hath placed two things. In Heaven he hath placed *Verity* and *Eternity*; on Earth, *Curiosity* and *Repentance*; in Hell, *Misery* and *Despair*. And as Hell is the proper place of despair, so this despair is *without the least mixture of hope*; what hope hath the hypocrite, when God taketh away his soul, Joh. 27. 8. the hypocrite of all other wicked men is usually most confident, making no question, and thinking much that any other should question his title to Heaven. But when the hypocrite should be turned into hell, with all the people that forget God, all his hopes will be quickly confuted. What hope hath the Hypocrite when God taketh away his

his Soul? Could a man speak with such a *Son* of confidence after he hath been some time in *Hell*, and ask him, whether he were as confident as before? Oh, what a sad and doleful answer would he return, how would he befool himself, and cry out against his former presumption and credulity, the greater his *hopes* were before, the greater now will be his confusion. *Hope deferred makes the heart faint*, saith *Solomon*; much more, hope frustrated. When *Abasuerus* asked *Haman*, *What shall be done to the man whom the King delighteth to honour?* he presuming that himself was most likely to be the man, nameth the highest honours that could fall within the compass of his thoughts; but when he saw that *himself* was laid aside, and this honour done to *Mordecai* his great enemy, think what a damp this was to him; and accordingly you read, how he went home to his house, and told his wife and friends what had befallen him. A man who hath a *suit at Law*, and is before-hand confident he shall have the day; if when the time comes he finds himself *cast*, this maketh his grief so much greater, by how much his confidence was greater before; and for him that was confident of *Heaven*, to be doomed to *Hell*: for him that made *no question* of finding mercy, now on the sudden to find himself past *all hopes* of mercy, this is that which will double his damnation, and make his condition far more miserable. It is said of the hypocrite, *that his hope shall be cut off, and his trust be as a spiders web*, Job 8. 14. the Spider spends much time, and taketh much pains in the weaving of her web spun out of her own bowels, when *all on the sudden by the sweep of a besom*, or some other way, her labour is spoiled, her web broken down, and perhaps her self killed in her own web; thus the hypocrite takes much pains to nourish in himself a vain deluded hope; he prayeth, readeth, heareth, fasteth, and in regard of our outward performances seemeth to outstrip the devoutest Christian; if the Believer with *Cushi* runs, he like *Abimaaz* will outrun him; the *Drove* hath a greater body, seemeth

a more beautiful creature than the *Bee*, flies oftner, & with a greater noise, and humming in and out of the *Hive*. Thus the *hypocrite* in regard of outward profession and performance of Duties, seems to go beyond the true *Nathaniel*; by which means he doth not only deceive others, but *himself also*, concluding, he is as sure of Heaven, as if he had one foot there already; but no sooner doth death cut asunder the thred of his life, but it *cuts off all his hopes*, leaving him in a hopeless, helpless, and remediless condition. *The eyes of the wicked shall fail, and his hope shall be as the giving up of the Ghost*, Job 11. 20. as the comparilon holds in some other respects, so in this; at the giving up the Ghost, when the Soul quits this earthly tabernacle, it *never returneth* again to live here with it in this world; so *when the hope of a wicked man departs at death, it taketh an everlasting farewell of the soul, and is swallowed up in desperation.*

[3.] *Without any mixture of pity.* To him that is afflicted, *pity should be shewn from his friend*, Job 6 14. And usually we do *pity* men in their misery, even Malefactors in their justly deserved executions: but this shall not the damned find.

1. *They shall have no pity from God*, he that made them, will *shew them no pity*; nay, so far is God from *pitying* them, that their *punishment is an ease to him*, Isa. 1. 24. *I will ease me of my adversaries*; It is his desire to punish them; *It is in my desire that I should chastise them*, Hos. 10. 10. It is a comfort to him; *I will cause my fury to rest upon them, and I will be comforted*, Ezek. 5. 13. It is a rejoycing to him; *I will rejoyce over you to destroy you, and bring you to nought*, Deut. 28. 63. Once more, it is a matter of laughter to him, *I will laugh at their destruction*. What God speaks with *laughing*. Do thou read with *trembling*. Woe, and a thousand woes to that man whose destruction is a matter of *laughter* to Almighty God! What can be more sad and dreadful, than when the God of Mercy shall so far abandon all *pity*, as to *laugh* at the destruction of his own creatures?



2. *No pity from the Angels or Saints.* Dives begged but one drop of water to cool his tongue. Alas, what were one drop of water against a whole Furnace of fire? but this he cannot obtain, not so much as one drop of cooling water against a whole stream of scalding Brimstone; then he begs to have one sent from the dead to preach to his Brethren, but is denied by Abraham in that also; he begs it again, and is denied again. And this will be a further addition to the misery of those lost forlorn creatures. How sadly will this be repented when poor creatures shall find themselves thus dealt with? when the *Saints in Heaven* shall be so far from pitying them, that they shall rejoyce in their destruction; *The Lord shall destroy thee for ever; the righteous also shall see this, and fear, and shall laugh him to scorn; The righteous shall rejoyce when he seeth the vengeance,* Psal. 52. 5. & 58. 10. Here it is a matter of lamentation to good men, to see desperate sinners running headlong upon their own damnation, and wofully embruing their hands in the blood of their own Souls. Lots righteous Soul was vexed with the filthy conversation of the Sodomites. *Jeremiahs* Soul wept in secret for the pride of the *Jews*, and wished that he had in the Wilderness a place of wayfaring men, to leave his people, because they were all *Adulterers and Adulteresses*. But when God at the last day shall clear his Justice in the just condemnation of ungodly men, they shall not only approve of the equity of Gods proceedings. But according to the forenamed Texts, it will be a matter of rejoycing to them.

3. *They shall have no pity from the Devils, and their fellow-damned Companions.* But on the contrary, those who now tempt and draw them to sin, will then insult in their torments, *They shall be an-abhorring to all flesh,* Isa. 66. 24.

4. *They shall not so much as pity themselves.* The Scripture speaketh, of weeping, wailing, and gnashing of teeth. Heavy chear; (saith Latimer) where weeping and wailing is served up for the first course, and gnashing of teeth, cometh in for the second. but thus



thus it will be in *Hell*, as they shall weep, and woe for their *miser*y; so they shall gnash their teeth, and curse their own *folly*, and shall be filled with such a *be* rage against themselves, that they *will never cease* to vex and torment themselves.

Chap. VIII. Of Lamentation for those at ease and careless of Eternity: with Exhortations.

1. **T**He *Doctrinal* part being handled, the *Application* follows, which I mainly intend. *Socra*tes is said to bring down *Philosophy* from Heaven; because he first reduced it unto practice; and certainly, the preaching is best, which cometh nearest to the end of preaching, which is to excite men to a *practic*al improvement of divine Truths, and I know no other truth more capable of a more close *Application*, than this of *Eternity*: Therefore,

1. Hence have we ground, I know not whether of apprehension, or lamentation; or whether of lamentation or astonishment: If this be a certain truth, that there is an eternal condition of every man after this life: that every man, must after a short time enter upon *Eternity*, either of happiness or misery: Then behold despisers, and wonder, and perish; tremble ye men and women that are at ease in *Sion*, who live as if you had no Souls to look after, as if there were neither a Heaven to be cared for, nor a Hell to be feared; nor any being of man after this life; yea, all ye that pass by, behold, and see, and stand astonished at the desperate sottishness of the Sons of men: when our Saviour told the Woman of the Water he gave, which, whosoever drinketh, shall never thirst; she begged, Sir, give me this water, John 4. when he speaks of the bread that comes down from Heaven and giveth life to the world; the Jews cried, Lord ever more give us this bread, John 6. and truly it might be expected, that when men hear of the eternity of happiness in Heaven, they should with *Ephraim*, smite upon the Thigh, and passionately bewail their neglect.

rect of so great Salvation; that others, with those  
 Gospel-Converts, should ask, *What shall we do that*  
*we might inherit eternal life?* That others, as full of  
 Heavenly admiration, should stand like the *Che-ru-*  
*bims* with bowed faces, as desiring to pry further in-  
 to this mystery; that others, as *Naaman*, when he  
 was cured, went away resolving to serve no other  
 God, but the God of *Israel*; so they should take up  
 peremptory resolutions, to make it their great bu-  
 siness to get interest in this happiness. On the o-  
 ther side, one would think, that when men hear of  
 the *eternity of Hell torments*, they should almost think,  
 and speak, and enquire after nothing else, but how  
 they should flee from the Wrath to come; that they  
 would run up and down, from one Minister to a-  
 nother; and from one Christian to another, enqui-  
 ring what they should do to escape the damnation  
 of Hell; all this might be expected: But alas, *who*  
*hath believed our report? or, to whom is the arm of*  
*the Lord revealed?*

Oh fools and slow of heart, to believe what the  
 Scripture hath spoken, and what Ministers preach,  
*Wisdor.* It was the complaint of one, *That eternal hap-*  
*iness in Heaven is every way unspeakably great, and is*  
*freely offered to us*; and yet, who spends so much as  
 one hour in the meditation and pursuit of it? Who  
 is it that talketh of it to his Wife, and Children,  
 and Family? We can riot in the praises of our Native  
 Soil, but are ashamed to speak of our Heavenly  
 Country, our everlasting Home; in the things of  
 this life, our Understandings are quick enough to  
 conceive them; our hearts to embrace them; our  
 tongues to speak of them; but in the things of Eter-  
 nity, how deep is our silence? how slow our speech?  
 how seldom our Meditations? and as the same Au-  
 thor addeth; *we forsake the eternal hapiness in Hea-*  
*ven, for earthly things*, which will soon forsake us;  
 and though this, as barely considered in its self, be  
 so great a sottishness, as can never be enough lamen-  
 ted, yet it may be further aggravated from these fol-  
 lowing Considerations:

1. If

1. If we consider how frequently and earnestly men are called upon, *to make provision for Eternity*. was *John Baptist's* patheticall exhortation, *O Generation of Vipers, who hath warned you to flee from the wrath to come*, Mat. 3. 7. I would ask, who hath warned you? which of Gods faithful Ministers, or what Sermon almost is it, in which they do not either directly or consequentially, make this the great business they preach, and press upon you? and when they Preach, they desire to do it in the most powerful and moving way they are able; when they preach of Heaven and eternal happiness, they strive to speak in a silken dialect, cloathing their speech with the soft raiment of the most pleasing, and winning Expressions, so as the Pulpit seems to be another *Mount Olivet*, full of delight and sweetness; when they preach the terrors of the Lord, the damnation of Hell; they strive (if possible) not to speak Stone only (as he said) but Thunder-bolts; desiring, that every sentence might fall like a clap of Thunder, rending in pieces the adamantine hearts of men. The *Philosopher* saith, that men continually breath fire, though it be not seen; and when they preach of Hell, they desire (if possible) to breath flames, that they might thaw a *frozen Generation*, and scare men out of their sins, by throwing some flashes of Hell into their Consciences; so as the Pulpit seems to be as another *Sinai*, where there is nothing but fire, and lightning, and thunder. When they go about to perswade men to flee from the wrath to come; and lay up treasure in Heaven; they bring Line upon Line, and Precept upon Precept; studying what Arguments, and Motives to use, making choice of such as are most taking and prevailling with their hearts; to Arguments they add Intreaties, beseeching men by the love of God, and love to their own Souls, and whatsoever may be dear and precious to men; that they would not neglect so great Salvation; they leave no imaginable means unattempted, become all to all men, if they may by any means save some; desiring nothing more,

than



man to see of the Travel of their Souls; when they see they cannot prevail, that Israel is not gathered, they go away discouraged, crying with the Prophet, *My leanness, my leanness, wo is me; I can do no more good*, Isa. 24. 16. and are sometimes ready to resolve with the Prophet *Jeremy*, *I will Prophesie no more in the name of the Lord*, as fearing lest God hath sent them, as he did the Prophet *Isaiab*, to make the hearts of people fat, and their ears heavy, and shut their eyes, lest they should hear and see, and understand, and convert, and be healed; for as, *whereunto may I liken the men of this Generation? they are like unto Children*, crying one to another; *we have piped to you, and ye have not danced; we have mourned, and ye have not wept*. Ministers may be then said to pipe, when they sound the Silver Trumpet of the Gospel, publishing the glad tydings of peace, and eternal Salvation, then to mourn, when they are constrained going in mens ears, the doleful knell of their everlasting misery; but people generally, are as little affected either with the one, or the other, as if they were but meer fantasies; as if Heaven were but an Idea like, or *Makomet's Paradise*, or *Moore's Utopia*; as if Hell were but a scare-crow, set up to put an awe upon more credulous spirits. *Ministers out of their several Pulpits, cry out, Eternity, Eternity, Eternity*; and yet cannot prevail with men, to take the least care about their eternal condition.

How many be there, who have lived thirty or forty years, under the powerful preaching of the word, & have heard many hundred Sermons; the main drift of which hath been to exhort them to this *one thing necessary*; and yet it is to be feared, the time is yet to come, with a great many, that ever they spent one serious hour in making provision for their everlasting estate; like those, *They come, and sit, and hear the word, and seem to be affected with it, as if they heard some pleasant song*, Ezek. 33. 31. but they do it not; they are no more prevailed upon, as to any serious care, and endeavour after things Eternal, than the very  
 Stones



stones they stand on. When *Bede* was old and blind, yet he would take all occasions to *preach*; the unhappy boy that led him, on a time, led him amongst a Company of Stones, telling him, there were a company of men assembled, and he preached to them: and indeed as good *preach* to Stones, as to *stony hearts*; there is almost as much hope to prevail upon hard stones, as upon hard hearts.

I read the Altar at *Bethel* clave asunder at the words of the Prophet. When *Feroboams* heart continued hard; the stones rent in pieces at the death of Christ: when the hard-hearted *Jews* were not affected, let me rather have a *heart of stone* than such a *heart of flesh*. And indeed it is true in his sense, no stone so hard and unmalleable as the stupid heart of man, and that is the reason of those frequent *Apostrophes in Scripture*, whereby God turning from a stubborn people, applyeth his speech to the senseless creatures. *Hear, O Heavens, and give ear O earth; Hear O mountains the Lords controversie, and ye strong foundations of the earth*, Isa. 1. 12. implying, that as soon may the Heavens, and Earth hear, as soon may the Mountains, and foundations of the Earth tremble, as a stupid sottish people, whom it most concerneth. And that men that are so often, and earnestly called upon, should be so little affected and wrought upon; this is a *lamentation*, and shall be for a lamentation. This is one aggravation of that stupidity which is in men.

2. If we consider how soon men may enter upon their eternal condition, though at present we be in health and strength, yet our strength is not the strength of stones, nor our flesh of brass; we are frail mortal creatures, our foundation is in the dust, our life is in our hand, our breath in our nostrils, we carry about in our bodies the matter of a thousand deaths, and may dye (saith Calvin) a thousand several ways each several hour; as many senses, as many members, nay, as many pores as there are in the body, so many Windows for death to enter in at; Death needs not spend

pend all his arrows upon us, a *Worm*, a *Gnat*, a *Flie*, a *Hair*, a *Stone* of a *Raisin*, a *Kernel* of a *Grape*, the fall of a *Horse*, the stumbling of a *Foot*, the prick of a *Pin*, the pairing of a *Nail*, the cutting of a *Corn*; all these have been to *others*, and any one of them may be to us the means of our death, within the space of a few days, nay, of a few hours; we may be well; and sicken, and die, and forthwith enter upon our Eternal estate. Death being the *Door of Eternity*, forthwith transmitting us to an *eternity* either of *joy*, or *torment*; and truly one would think that this consideration should prevail with men, to make some timely provision for their future estate. Though we seem at present to be *fresh*, and *flourishing*, like fruit growing in a fruitful ground, yet we do not know but in a short time, perhaps within the space of three days, we may be cropt off by death, and transplanted into another world; and therefore should be so wise as to make provision for our future estate, both by *dying to sin*, which otherwise will be the death of our Souls, and by the use of all other means conducing thereunto; but that notwithstanding this great uncertainty, men should live as if they were to live always, should put off the thoughts of Death, as if they should nevr die, should content themselves to live in that condition in which they dare not die, or in which if they should die, they should be eternally miserable; this argues as great folly and stupidity, as the nature of man is capable of.

Thou wouldest be troubled, if thou certainly knewest thou wert to live but one month longer; and art thou not affected, when perhaps thou shalt not out-live one day? *Elijah* speaking of a Vision he had, saith; *A thing has secretly brought me, and mine ear received a little of it*, Job 4. 12, 13, 14, 15, 18, 20, 21. He sets it out by the time when it was made known to him; his thoughts from Visions of the *night*, when deep sleep falleth upon man: It is further described by the strange effects of it; *fear came upon me, and trembling,*

bling, which made all My bones to shake: He goeth on to shew the terror this Vision brought upon him. *A Spirit passed before my face, the hair of my flesh stood up.* Hitherto is described in what manner this secret was made known to him; but, what was this great secret which made such an impression of fear upon him? that is partly laid down, and proved, that Man, whose *foundation is in the dust*, must consume by little and little, and must at last in a short time, perhaps less than from morning to evening, be cut off by the stroak of death. But wherein (as one descants upon it) lyeth this high point of *secrecy*? for man to die, and that often times suddenly, is no such rare thing as *seemeth* here to be pointed at; surely that wherein that great *mystery* chiefly consisted, lyeth in this; that though man must die, and many times dyeth suddenly, yet all this is little laid to heart, either by others. *They are destroyed from morning to evening*, they perish for ever without any regarding it; nor yet by themselves, *doth not their excellency go away*; they dye even without wisdom; and that mens time should be so short, their life so uncertain, as many times to be taken away in the space of one day; and that neither others should lay it to heart, nor men themselves should learn wisdom to make any suitable preparation; this is spoken of as a strange remarkable thing; a thing to be justly wondred at, that there should be such prodigious *stupidity* in the hearts of men.

3. *If we consider how many things there are that seem to mind us of death, and of making provision for another world.* Are not our boots, shoes, gloves, made of the skins of dead Beasts? Our hats, cloathes, stockings, of the hair, or wool of dead creatures? Is not our food chiefly upon those creatures that *first* die, before they become our nourishment; and yet, behold another ensuing death; these cloathes we wear, soon wear out; these meats we eat, are soon cast into the draught, and nature calls for a fresh supply. If from hence we look upon things about us; the Vine feels

as many deaths as winters; and notwithstanding all our pruning and care, seldom lasts above *sixty* or *seventy* years: The like may be said of the Trees of *Pears*, *Apples*, *Plumbs*, and other fruits; which tho' carefully looked after, do not usually continue above *fifty* or *sixty* years; whereas *Oakes*, and other Trees, which *last long*, commonly grow further off from our Habitations. The sensitive creatures, that live amongst us, do not long continue with us; the *Horse* seldom outlives *twenty* years; it is much if the *Dog* liveth so long; the *Ox*, if not slain before, usually dyes by *fifteen*, or *sixteen*; the *Sheep* by *nine* or *ten*; many other creatures in a shorter time; And how many creatures are there, which are but of one daies continuance? the same says *Sun*, which gave them life at its uprising, takes a way at its setting; And when there are so many things to mind us of our latter end, think what a stupidity it is, to make no preparation for it; as *Seneca* excellently, *Whence is it we should no more think of Death, when there are so many Deaths about us?* Or, if from other Creatures, we cast our eyes upon other Men; *Job* saith of the wicked man, *Job* 21. 32, 33. *He shall be brought to the grave, and shall remain in the Tomb, and every man shall draw after him, as there are innumerable before him.* Death is the end of all flesh, the Grave the house appointed for all living; there are few weeks pass over our heads, but we either hear the *knell* of Death ringing in our Ears, or have some *spectacle* of Death presented to our eyes; and when others are snatch'd away by Death, *the living should lay to heart*, *Eccl.* 7. 2. *when Amasa's dead Body lay in the way, the people made a stop at it;* in like manner, when we see, or hear of the death of any, we should consider what befalleth them, and must ere long befall us; *Jonathán* shot Arrows to admonish *David* of *Sauls* intent to kill him; when God causeth the Arrows of death to fall on the *right* hand, and on the *left*, we should look at them, as so many Arrows shot from *Heaven* to warn us. But how few be there that consider the works of the Lord; the *Psal-*



*mist* saith of wicked men, *like sheep they are laid in the Grave*, Psal. 49. 14. the old translation reads it, *they lie in Hell like sheep*; Sheep that are put into a fat pasture, though the Butcher comes, and taketh out the first one, then a second, after, a third, and fourth, and carrieth to the shambles, yet the rest not knowing what is become of their fellows, *feed securely* and with much delight skip up and down in the green pastures, till they also are fetched away, and carried to the Slaughter. There is a Bird in *Ireland* they call the *Cock of the Wood*, they fly together in thick Woods, so as it is hard to find them, but being once found, *they are easily killed*, if one or two be shot the rest fly no further than to the next tree; when they sit staring upon the Shooter, till the whole Covey be destroyed: In like manner, it is with the *secure*, besotted sinners; the *Arrows of Death* light on *this* and *that* side, now one is snatched away, and goeth to his long home, soon after, a second, a third, some perhaps are taken away in the midst of the *tips*, and go to their own place, having scarce time to call upon God for Mercy; yet the *survivors* are little affected with these *examples*, but do as they used to do; *Dine* and *Sup* at their accustomed times go to *Bed*, and *Rise* after their wonted manner; *Sleep* according to their old compass; suffer life to slip from them, and death to steal upon them, and *Judgment* overtake them, *without taking any care* to make provision for their *future estate*; and that Gods *hand* should be lifted up, and men *not see*; that the *voice* should speak, and they *not hear*, but continue *dead* amongst so many *Alarms of Death*; this is another thing, that much aggravates the desperate sottishness of these persons.

Having thus shewed the *lamentable blockishness* of the greatest part of men, and the several aggravations which render it more *lamentably lamentable*; I now desire from this truth we are treating on, to *expostulate* a while, and reason the case with the *Sins of Slumber*, and confusion: *Either this is so*, or

mans condition after this life is *eternal*, or it is *not so*; if *not so*, beside former *arguments* brought to prove it, what *end* was there of *Christs* coming into the world? what *use of Scripture*? to what purpose all we call *religion*? What mean those workings of *conscience*, even for those *secret sins* unknown to the world? what mean those *out-cries*, and lamentations of men upon their death-beds, and that of the greatest *Atheists*; as *Sion of Boristenes*, who all his life time had *denied* the *Gods*, despised their *Temples*, derided their worship; yet when *death* came, he would rather have endured the greatest *torment*, than to have *died*; and that not so much for fear of a *natural* death, but for fear of what *followed after*; lest *God* whom he had *denied*, should give him into the hand of the *Devil*, whom he had *served*; and therefore, at the time of his death, he put forth his hand, crying; *welcome Devil, welcome*, foolishly thinking to pacifie the *Devil* by this flattering Salutation: And *Tully* observeth of *Epicurus*, that though no man seemed more to *contemn* both *God*, and *Death*, yet no man feared more both the *one*, and the *other*; and whence is all this, if there be no Being of Man after *Death*? On the other side; if the eternity of mans condition be a certain truth; so as it is not more certain, that the *Sun* shines, that the *Fire* burns, that the *earth* bears us, that the *Heavens* cover us; than this is, that there is a *Heaven* and eternal happiness, for the *Saints*; and a *Hell* and everlasting punishment for incorrigible sinners; What ails the foolish hearts of men, to be so rapidly careless in a thing of so infinite concernment. Were it only a thing *probable*, that as much might be spoken *against* it, as for it; yet a wise man would go the safest way: Men do so in all other things, and would do so here, if they would but act as *Men*, according to the Principles of Reason; and it is undoubtedly the safest way, to make a seasonable proposition for it: Yet further, suppose it were a thing *possible*, that much more might be spoken *against* it, than for it; yet a wise man would think, but what

if it proves to be so at last? though it seems otherwise to me, yet it may be so; and if it prove so, what will become of me, if I wholly neglect to make provision for it? But if it be a *most certain*, and undoubted truth, so as there is nothing more certain, and undubitable; whence it is that men mind no more a thing that so much, and so nearly concerns them? What are Mens hearts made of? Where are those affections which use to be eagerly carried out upon meaner objects? What is become of mens intellectuals? Have they lost *understanding*, as well as *conscience*? Have they sinned away *Reason* as well as *Religion*? Are they as well without fear as without *faith*? As much without love to themselves as to God? Is *Israel* a *Servant*? Is he a *home born slave*? Why is he spoiled, *Jer. 2. 18. Let me ask*, Is a man a block, a bruit, a home-born fool? Why is he spoiled, or rather doth he spoyle and undo himself? Dye *Abner* as a fool dyeth, *Thy hands were not bound, nor thy foot put into fetters*, saith *David*, *2 Sam. 3.* but for a man to die *eternal* as a fool dieth, when his hand is not bound, when nothing besides his own carelessness, could either deprive him of *eternal* happiness, or thrust him upon his everlasting ruine, this is the greatest folly and madness that can befall a reasonable creature: *Salomon* saith of a Generation of Men, *that madness is in their hearts while they live* *Eccles. 9. 3.* after that they go to the dead, if there be any one thing in which this *madness* doth manifestly appear, it is in this stupendious neglect of their *eternal* welfare. The *Philosopher* said of the *Milans*, He would not say they were *fools*, but he was sure they did the *same things* *fools* use to do; he would be loth to be counted *fools* or *mad-men*, but if they spend all their time and pains about other things, and neglect this one thing necessary, whatsoever they seem to themselves, and whatsoever there are other things in this they do the *same things* that *fools* and *mad-men* do, and so they will one day judge themselves; but I pass to other uses.

Chap. IX. *Of Caution to prevent mistakes about the adversity of the Godly, and the Prosperity of the Wicked in this State.*

2. **T**His point may serve by way of Caution, to keep us from *stumbling at Gods providential Dispensations*, both in regard of the *sufferings of Saints*, and the *temporary prosperity of wicked men*; What *Salomon* saw in his time, *servants on horse-back*, and *Princes walking as servants upon the earth*: Or, what the *Traveller* said he observed at *Rome*, *Asses flying*, and *Eagles creeping*; the like is to be frequently seen in the world; the *Bramble* is sometimes exalted, when the *Vine* and *Olive* are passed by; *Goats* clamber up the *Mountains of Preferment*, when the poor *sheep* of *Christ* feed below; the *mud-wall* is shined upon, while *Marble pillars* stand in the shade; *Vile persons*, like him in the *Gospel*, are clad in *Purple*, when those of whom the world is not worthy, go up and down in *Sheep skins* and *Goat-skins*; unprofitable *Drones*, who are a burden to the earth, are often crowned with *length of days*, when many *ingenious Spirits*, who have the eyes of the world fastned upon them, are taken away in the *flower* of their age, and are *cropt off like an ear of Corn*. In a word, the *proud* are called *Happy*, they that *work wickedness* are *set up*; many live in defiance against God, & set their mouth against Heaven, thrive and prosper; & as it is, *God layeth not folly to them*, Job 24. 12 doth not at present call them to an account for their *Wickedness*; when many *religious souls*, who tremble at the least *sin*, and make conscience of every *Duty*, are yet *plagued all the day long*, and *chastened every morning*; and yet, which is a greater evil, many times the *wicked devoureth the man that is more righteous than he*; *Fire* cometh out of the *bramble*, and devoureth the *Cedars of Lebanon*; and this hath been a great *stumbling block* to more intelligent men; in so much as some have denied *Providence*, as *Averroes*, who hereupon affirmed, that God medled not with things here below; others have denied there is any God, as *Diagoras*; The occasion was



this, he had made a book of Verses, but before they were set out, one stole them away, he suspecting the person, brought him before the *Magistrate*; the man denyed it upon *oath*, and so was quit, and afterward set them out in his own name; *Diagoras*, because he was not for his theft and perjury struck with a prent *Thunder-bolt*, forthwith turned *Atheist* concluding that there was no God: nay, we find this to have stumbled the best of the Saints: For *Hartley* at it; *Jeremy* and *Habakkuk* expostulated with God about it; *David* was ready to conclude that he had cleansed his heart in vain, that there was no profit in the service of God. Whereas if we go into Gods sanctuary, we may understand the end of both these sorts of Men; wicked men, though they flourish for a time, yet their end is sad, when the wicked spring as Grass, and all the workers of iniquity do flourish, *Psal.* 92. 7. it is, that they shall be destroyed for ever; the righteous, though they suffer at present, yet their end is happy. Mark the just, behold the upright man, the end of that man is peace, *Psal.* 37. 37. Some express this by the familiar comparison of the Hawk, and the Hen; the Hawk is often transported from forreign Countries, bought at a great price fed with choyce dyet, and hath all things prepared for her accommodation; but being once dead, she is cast upon the dunghil; the Hen on the other side while living, is little accounted of, even to lodge abroad in the open air, exposed to the storms of the Winters night, constrained to range abroad for her sustenance, pecking here and there a little to satisfy her hunger; if she comes into the house, expecting some crumbs falling from the Table, she is driven out with clamour, and little care taken of her; but when she is dead, is cook't and drest in the best manner and the greatest Persons make of her flesh, part of their Royal entertainments: These two creatures not unaptly resemble the two sorts of Men, the righteous, and the wicked: the Hawk resembles wicked men, who commonly prosper in the world, and flourish

risk

riest like the *Daytree*; and therefore pride compasseth them about: how lofty are their eyes, and their eye-lids lifted up? they carry themselves as if they had got a monopoly of happiness: but when death hath put a period to their lives, there is an *end* of all their *happiness*; and *eternal misery* renders their misery the more grievous, by the remembrance of the happiness they once enjoyed. On the *other side*, good men, who are resembled by the *Hen*, usually meet but with coarse entertainment in the world, are looked upon as the *silt* of the world, and off-scouring of all things; their souls are exceedingly filled with the scorning of those that be at ease; but having once finished their course, they are bound up amongst Gods *treasures*; their bodies go down with *hope* to the chambers of Death, their souls are bound up in the bundle of *life*, and put into a present possession of *eternal happiness*: so that though in this life, wicked men be the darlings of the world, when those of whom the world is not worthy, are destitute, afflicted, tormented; yet if we believe there is another life after this, in which the righteous shall be *eternally happy*, and wicked men *everlastingly miserable*, this will abundantly clear the equity of Gods proceedings in those temporal dispensations; it is the end that crowneth all; all is well that ends well. *Solomon* saith, *The end of a thing is better than the beginning of it*, Eccles. 7. 8. and wise men esteem of things according to the *last end*.

A Man that hath a *Suit at Law* upon which his estate dependeth, though in his journey up to the *Term*, he be ill-horsed, meets with bad way, and foul weather, and homely lodging, yet if he succeeds in his *Suit*, he thinks this makes a *sufficient recompence*; whereas, let a man in his journey have never so many accommodations; as good way, fair weather, good cheer, merry company: yet if he be cast in his *Suit*, and *lose* all he hath, it will give him but little content to reflect upon the pleasure of his journey. *Chrysostome*, in one of his *Homilies* to the people

of *Antioch*, tells of himself. That he was invited to dinner by a *Gentleman* of the City, but not knowing the way to his House, had a Guide: The Guide to gain the shortest way, carried him through By lanes and Allies, where they met much dirt, and unfavoury smells, at last they crossed a fair Street, the goodliest Street in the City, where they met with a *Man* accompanied with a great number of People, going to his Execution; coming to the house whither he was invited, and finding there good Cheer, and hearty Entertaiment; *How much better is it,* (said he) *to go through dirty lanes to good Cheer and good Company, than to go through the fairest Street to the place of Execution?*

The Application is easie. Good Men while they are in their journey, meet with many difficulties and discourteous usages, but are going to a place of happiness, and shall sit down with *Abraham & Isaac, & Jacob*, in the Kingdom of *Heaven*: whereas wicked men, though they go through a fair, pleasant way, where the *Devil* seems to pave their way for them, that they might not dash their foot against a stone, yet they are going to Execution; having spent their days in mirth, in a moment they go down to Hell, where they must suffer the vengeance of *Eternal fire*; and so, there is little reason why we should either think much at the present sufferings of the Saints; or envy the temporary prosperity of worldly Men.

1. *There is no reason why we should think much at the Saints troubles*: *Austin* moveth this question; whether it were better to eat a piece of fish, that were made bitter by the breaking of the gall, or to endure the tormenting pain of the tooth-ach, or stone, or gout, severall days together, without any mitigation, or intermission of the pain? This saith *Drexelius* may seem a ridiculous Question, for how much better were it (saith he) to eat such a fish, which could do a man no other hurt, than to suffer any of these torments but the space of one hour? all the troubles of this life are but like eating such a piece of fish, which thou

bitter for the time, yet is soon over; and it is much better to endure this for a *short* time; than to be exposed to *endless and eternal* torments in *Hell*, therefore the same Father begs; Lord, cut me, burn me, do any thing with me here, so that thou sparest me hereafter; And else-where, Let all the Devils in *Hell* beset me round; let fasting macerate my body, let sorrows oppress my mind; let pains consume my flesh, let watchings spend me, and beat burn me, and cold freeze and contract me; let all these, and whatsoever can happen to me, so as I may be freed from *Hell*, and may enjoy my Saviour in eternal blessedness.

And 2. *There is as little reason on the other hand, why we should envy the prosperity of ungodly men.* Suppose, saith *Chrysostome*, that a Man one night should have a pleasant Dream, that might much delight him; and for the pleasure of such a Dream, should be tormented a thousand years together, with exquisite torments; would any man desire to have such a dream upon such conditions? All the contentments of this life, are not so much to eternity, as a dream is to a thousand years; and little is that mans condition to be envied, who for these short pleasures of sin must endure an eternity of torment. In the time of the wars in Germany, the Army being upon special service, order was given, that none should upon pain of death, go out foraging; one Souldier notwithstanding this strict Command, went a broad, and amongst other things stole some grapes, and brought them with him; being apprehended, he was adjudged to present death; as he went to execution, he fell to eat up his Grapes; the Commander asked, *Sirrah, can you feed so heartily when you are to die presently?* the poor Souldier replied; *Sir, must I pay so dear for them; as the loss of my life; and do you grudge that I should eat them?* Do wicked Men purchase their present pleasures at so dear a rate as eternal torments; and do we envy their enjoyment of them so short a time? Would any envy a man going to Execution, because he saw him going up the Ladder in a Scarlet Coat, or a Felvet Suit? What thought



78 *Exhortation to restrain from Sin, Chap. X.*

wicked men be cloathed in Scarlet, and fare delicious every day, this is all they are ever like to have. There is scarce a more terrible Text in the whole Book of God, than that of Christ, concerning the Pharisees. Verily, I say unto you, they have their reward, Mat. 6. 2. and that parallel Text., Woe to you that are rich, for you have received your consolation.

Gregory, being advanced to places of great preferment, professed, that there was no Scripture went near his heart, and struck such a trembling into his spirit, as that speech of Abraham to Dives, Son, remember, that thou in thy life time receivedst thy good things, Luke 16. 25. they who have their Heaven here, are in great danger to miss it hereafter; It is not Gods usual way (saith Jerome) to bestow two Heavens, one here, another afterward.

Oh how much more worthy of our pity, than envy, is that mans condition, who hath all his happiness confined to the narrow compass of this life, but his misery extended to the uttermost bounds of an everlasting duration.

Chap. X. *An Exhortation to restrain from Sin, and Redeem Time.*

3 **B**UT that which I would chiefly insist upon is, a life of Exhortation; there are several things to which we are to be exhorted from this Truth. As,

[ 1. ] This should be a most powerful restraint from sin; there is a twofold eternity, one of happiness, the other of misery: in regard of both these, the malignant, destructive nature of sin appeareth.

First, It depriveib of eternal happiness; there is never a sin thou committest, never an oath thou swearst, never a lye thou tellest, but thou runnest a desperate hazard of losing God, thy soul, everlasting happiness, and whatsoever may be dear, and precious, and not only a desperate Hazard, but without repentance an unavoidable Necessity, so as thou canst have no hope

hope of ever seeing God; of ever tasting how good the Lord is; or having any portion in those good things, which God hath provided for his People; and is it not a prodigious madness to lose all this, for a base lust? As the Drunkard doth for a pot of drink, the Covetous man, for a little thick clay? the Swearer, for just nothing: for a sin, in which there is neither profit, pleasure, ease, nor any thing that might give any satisfaction to the mind; Perhaps, some may think, If this be all, they may do well enough, *Regnare nolo, sufficit mihi saluum esse.* As some St. Austin bringeth in speaking, though I miss of Heaven, I may do well enough in a lower condition; wicked men now live without God and Christ in the world, and think themselves well enough without them; and therefore may think it no great misery, not to be admitted into their presence; they care not now for the company of Godly men, but avoid it all they can, and so will think it no great matter to be hereafter excluded their Society.

But *sub* should do well to consider, that the time is coming, when Heaven and Hell shall divide the world; as there are but two sorts of men in the world, Goats and Sheep, Chaff and Wheat, Righteous and Vicked; so there are but two places remaining for them; the Wheat to be gathered into Gods Garner, and the Chaff to be burnt with unquenchable fire; the Sheep to stand at Christs right hand, with a *come be blessed*, &c. the Goats at his left hand, with a *go be cursed*, &c. Besides these, there is no other place, no other condition remaining for men after this life; if thou lovest Heaven, Hell must be thy portion. And this shews further, the devilish nature of sin, it doth not only deprive of Heaven, but without Repentance, unavoidably throws the Soul into the jaws of Eternal condemnation. It is certain, sin and the soul never meet, but one dyeth, either sin must dye now for the soul dye eternally. If Repentance that Spirit of burning, doth not burn our sins, Hell Fire will burn our souls. If then thou makest no great matter of lo-

80 *Exhortation to restrain from sin, Chap. X*

sing *Heaven*, and being excluded the Presence of God think with thy self, whether thou beeſt able to live for ever under the *Arreſts of God's Wrath*; and dwell with *everlaſting burnings*; Perhaps, thou art hardly able to bear thoſe *temporal afflictions* now lying upon thee, and if thou haſt run with the footmen, and they have wearied thee, how wilt thou be able to contend with Horses? When therefore thou findeſt thy ſelf tempted to any ſin, and thy heart ready to cloſe with the temptation, pauſe a while, and propound to thy ſelf, this unanswerable *Dilemma*; If I yield to this temptation, and comit this *ſin*, either I ſhall *repent*, or *not repent* of it; If I do *repent*, what the beſt be made of it, may not the ſhort pleaſure of this *one ſin* coſt me many days and weeks ſorrow; nay perhaps make me go *all my life*, in the bitterneſſe of my ſoul? if I do *not repent*, woe to me that ever I comitted it! will not this *one ſin* encrease the flames of my juſtly deſerved torments? and add to thoſe *torments* of *wrath* I have been ſo long heaping up? *About all things, let us every day think of our laſt day*; Let us in time think of *Eternity*; when any *ſinful thought* or motion ariſe in our heart, ſuppreſs it with the thoughts of *Eternity*; if it riſe and rebel again, knock it down with the thoughts of *Eternal Torments*, *The fool maketh a mock of ſin*, (ſaith *Salomon*,) but would the fool conſider what *ſin* will coſt; would he be ſo fool-hardy to pick againſt the prick? would he be ſo fool-hardy to play with flames? and make a ſport of *everlaſting burnings*? if that ſaying ſo well known, were well conſidered, *that is aſted in a moment, which may be murthered for to Eternity*; and that other, *the ſin is pleaſure is momentary, but the puniſhment it bringeth is Eternal*; we would rather chuſe to leap into a Cauldron of ſcalding Lead, than willingly comit any *one ſin*. Let this then be *one Uſe* we make of this point, ſo to ſet the thoughts of *Eternity* before that we might not ſin againſt God.

(2.) We ſhould be exhorted hence to ſpend our time in uſe of theſe talents with which God hath entrusted

there is none more precious, than that of *Time*. God ordereth, *That if two men strive together, and one wounds the other, that he keepeth his bed, he that wounded him must as well pay for the loss of his time; as for the cure of his wound; How little soever we make of the loss of time, God esteemeth it among the greatest losses.*

That doom passed upon *Adam*, in the day thou eatest thereof, thou shalt dye the death, had been immediately upon his *sin* put in execution, had not God given *Christ* to interpose between his wrath and mans sin; that there was any time given him; it was not only thro' Gods indulgence, but thro' the purchase of *Christs blood*.

The preciousness of *time* chiefly appeareth, in regard of what dependeth upon it; all things receive their worth and value, from what dependeth on them, and the Use they may be put to: A Bond, or a Mans Will, as it is a piece of written Parchment, is scarce worth one Shilling, yet an Estate of many thousands may depend upon them; therefore men are as careful of them, as of their choicest Jewels. In like manner, *time*, though, as simply considered in its self, it be not so precious, yet is it infinitely precious in regard of what depends upon it; what more necessary than repentance? yet that depends upon time, I gave her space to repent of her Fornications, Rev. 2. 21. what more desirable than the favour of God? This depends upon time, and is therefore called the acceptable time, Isa. 49. 8. What more excellent than salvation? this likewise depends upon time, Now is the accepted time, now is the day of salvation, 2 Cor. 6. 4. It is the way to Heaven, the Pledge and earnest of Salvation; Pignus & arrha cœli. But to come more near; what can there be of more weight and moment than eternity? It is (as was before asserted) the Heaven of Heaven, and the very Hell of Hell; without which, neither would Heaven be so desirable, nor Hell so formidable; Now this depends upon *Time*. *Time* is the Prologue to Eternity; the great weight of Eternity hangs upon the small wire of *Time*; whether our *time* here be longer, or shorter; upon the spending



## 82 *Exhortation to restrain from Sin, Chap. X*

of this, dependeth either the *bliss* or the *bane* of body and soul to *eternity*. This is our seed-time, *eternity* is the harvest; whatsoever *seed* we sow, whether of Sin, or Grace, it cometh up in *eternity*; *whatsoever a man soweth, the same shall he reap*, this is our market time, in which, if we be wise Merchants, we may make a happy exchange of Earth for *Heaven*, of a Valley of tears, for a Paradise of delights. It is our working time; *I must work the work of him that sent me, whilst it is day, the night cometh when no man can work*, John 9. 4. according as the work is we do now, such will be our wages in *eternity*. It is the time of our reprimand being all in a state of *condemnation*, born heirs of *Hell*; God is pleased to give us this time to make our peace, and sue out our pardon; if we improve it to this end, we may not only flee from the *wrath* to come, but provide for our selves a wide and large entrance into *Heaven*; but if we mispend this term, it is so *a forbearing, that it is also an augmentation* of our punishment; the longer we live, the more *wrath* do we treasure up; *Gods wrath* is like a great Bell, that is long in raising, but being up, it gives a dreadful sound. The *Heathen* Poet could say, *Gods Mill is not presently going, but when it goeth, it grinds all to dust and powder*: If we ravel out this time in idleness and vanity, it would have been better for us, we had never had it, better if we had been sent to *Hell* as soon as ever we beheld the light of *Heaven*. Infinitely therefore doth it concern us to improve this *time* to the end it is given us, to agree with our Adversary quickly while we are in the way, lest he deliver us to the Judge, and we be cast into Prison, to lie there till we have paid the uttermost farthing; in the ordinary passages of our lives, we do more or less esteem of *time*, as the business that depends upon it, is of more or less consequence. When we are cast into *straits of time*, and have some business of great concernment, which must be done in that time, or not done at all; in this case we account every minute precious, and had rather lose a whole day at another.

another time, than an hour now; thus this present time being given us to make provision for *Eternity*, is as much worth, as *Heaven* is worth, and *Eternity* is worth; one hour rightly improved, may procure more favour from God, and more mercy to our Souls, than we can ever hope to attain; during that *infinite duration* that doth await us; one sigh flowing from a broken heart, one penitent tear falling from the eye, may through mercy prevail to discharge that great debt of sin, which all the flames in Hell cannot expiate to all *eternity*. How strongly then should that foundation be laid, that hath such a building as *Eternity* to be built upon it? How carefully should that *Anchor* be cast, that is entrusted with a vessel so richly laden, as our *everlasting* condition?

Bellarmino telleth of an *University*, where those, who were to proceed *Doctors*, had certain hard *questions* given them to resolve; and *four and twenty* hours allowed them to study for their answer, and according to the resolution they gave, they were either to receive their degree with honour and applause, or to be sent away with shame; and those probationers, as he observeth, would for that time sequester themselves from company, shut up themselves in their study, scarce allowing themselves time to eat, or sleep, spending the whole time in studying to resolve those *questions*. The time we here spend, whether longer, or shorter, is given us by God to provide for our *everlasting* condition; and seeing upon the improvement of this time *dependeth an eternity*, either of bliss or woe, what manner of persons ought we to be? How careful to pass the time of our sojourning here? Suppose a man by some misdemeanour had forfeited his estate and life, and that upon much intercession his *Prince* should cause an *hour-glass* to be turned, and set him some work to do, telling him, if he spent that hour well, he should not only be freed from Death, but should be advanced to some great Preferment; if he loitered away that time, he should be put to exquisite torture; is it not to be doubted, but such an one

one would improve that *hour* to the uttermost of his power, an *hour* is not so little to a mans whole life, as this life is to *eternity*; yet upon the spending of this dependeth our *everlasting* weal, or woe; *eternal life* is now either gotten or for ever lost; and if this were seriously considered, it would be a forcible motive to make us walk *sircumspectly*. not as fools, but as wise, redeeming the time; tho' time it self last not, yet whatsoever is *everlasting* dependeth upon it, and therefore should be carefully improved to the best advantage.

Chap. XI. An Exhortation to look on Eternal things.

3. **B**E Exhorted to look to the things that are Eternal; this is that the Text speaks to, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal; and being the duty of the Text, I shall the more enlarge in speaking to it; it is chiefly meant of the Eternal happiness in Heaven, as appeareth by the words before, our light affliction which is but for a moment, worketh for us a far more exceeding, and eternal weight of Glory: To that therefore I shall chiefly speak, and there are two things I shall do, if God permit: First, shew what is meant by looking to things eternal, or how we are to look to them; and then lay down some quickning motives to engage us to it; take the first in these particulars:

[1] We should look to them in our thoughts, and make these unseen, eternal things, the continual subject of our meditations: it should be our morning thoughts, our evening thoughts, our night thoughts, our solitary thoughts when we are alone, indeed our continual thoughts, what shall become of us to eternity? they say at the consecration of a Pope, amongst other ceremonies, a Herald proclaims these words before him, Have in thy mind the years of eternity. Think of eternity, was the Motto of *Meursius*, a Learned Man, and hath been of many others; some writing it in their Books,

some

some upon the wall of their closet, some upon some door in their house, that they might upon all occasions be *minded* of it; neither is there any thing that doth more deservedly challenge our more serious meditations; we should every day set some time aside to retire into some secret place, such as *Isaac's* fields, or *Dauid's* Closet, or *Cornelius* his Leads, and there to think of our *eternal condition*: Thus it was with *Dauid*, or whosoever was the Penman of the 77 Psalm, ver. 5. *I have considered the days of old, the years of ancient times*; it is in the Original, *the years of Ages*, and so the vulgar Translation readeth it. *I had the years of Eternity in my mind*, and to the same purpose both the *Syriack* and *Aethiopick* Versions; and it seems, he was so taken up with these thoughts, that he could not sleep; in the verse before, *Thou holdest mine eyes waking*, in the Original, *Thou hast held the watching of mine eyes*, or as the vulgar, *Mine eyes have prevented the night watches*. It is said of an eminently religious Minister, that being at dinner with some company, he sate silent for a good space of time, so as his friends wondered what he was musing on, on the sudden he cryed out, *Oh, for ever, for ever, for ever*, and so continued almost a quarter of an hour together, and could not be taken off, but still cryed out, *for ever, for ever*; *Eternity* is a thing of that amazing nature, that it may well swallow up our thoughts when once engaged in the meditation of it; while then others mind earthly things, let our thoughts be taken up with this; let us impose it upon our selves as a daily task, and suffer no day to pass us, but to set aside some time for so profitable a study.

(1.) *Let us think what Eternity is, and run over in our thoughts the several particulars before mentioned*; that it is without any end, succession, wasting, intermission, mixture, all which set forth the unspeakable concernment of it; then reflect upon that twofold *Eternity*; think what a blessed thing it is to live in the presence of God and Christ, and the blessed Spirit, to sit down with *Abraham, Isaac, Jacob*, and the rest of the Saints



Saints in the *Kingdom of Heaven*, to be made partakers of those joys that no eye hath seen, no heart can conceive: think on the other side, what a dreadful thing it is to be for ever banished the presence of God, and Angels, and Saints, to be shut up eternally under chains of darkness, where a man shall see nothing but the flames of his own torments, hear nothing but howlings and lamentations, feel nothing but extreameity of torment: Yet further, let us not content our selves to have some flitting transient thoughts about these things, but let us dwell upon them, till such time as we have warmed our hearts with these considerations: there is a twofold meditation of things, one in the light, another in the heat; one in the understanding; the other in the heart and affections; we should not think it enough to engage our understandings in a speculative contemplation, but should dwell upon these thoughts till we have wrought up our hearts to a suitable temper; as a man that in the morning taketh some Physical drink, will eat nothing two or three hours after, till it hath had some kindly operation; so having had some serious thoughts upon eternity, we should take heed that no intervening occasions juggle these out of our minds, but suffer them to stay till our hearts are thoroughly affected with them; that being done, proceed further.

[ 2. ] To apply all this to our selves; to consider that we are the men who are concerned in it, that after a short time we must certainly enter upon one of these two conditions; and accordingly to bespeak our selves in this, or the like manner: Oh my Soul! which of these is like to be thy condition? For temporals I am well enough, but what are my Eternals? at present God hath cast my lot in a fair Ground, I have house, lands, orchards, gardens, and other things, not only for necessity, but delight; but hence I must; and whither then? after I am gone hence I shall return no more to my house, my place shall know me more; and what dwelling shall I have when I part with this? Shall I dwell in Gods Tabernacle, and rest in his Holy

Hill?

hill? or must I dwell with devouring fire, and everlasting burning?

I have now *Wife, Children, Friends*, who are ready to *accompany* me when I am solitary, to *advise* me when I am in straights, to *comfort* me when I am in heaviness, to *tend* me when I am sick, and perform other offices of love and kindness; but *time is coming* when I must part with them, when there will be an end put to these relations, so as I shall be no longer a husband to the wife of my love, no father to the fruit of my own loins; and when I am taken away from them, what company shall I then have? shall I go to an innumerable company of *Angels, to the general Assembly, and Church of the first born, to the spirits of just men made perfect*? or must I take up my abode in *Hell, where I shall for ever company with Devils, and damned spirits*? I am well provided for the things of *this life*, meat, drink, cloaths, money, lands, and other accommodations; but what provision have I made for my *immortal Soul*? what assurance have I that it shall be well with me when I go hence? in these *temporal things* I desire the best assurance that may be had, thinking I can never be sure enough, but *what evidence have I for Heaven*? what ground to conclude that that shall be the place of my *everlasting abode*? If thou beest not resolved to *think well on thy condition*, whether good, or bad, but wouldst know *whether thou shalt live or die eternally*, summon thy self often to such thoughts as these; and deal seriously and impartially with thy own soul; if after these enquiries thou beest able to make it out upon good ground, that thou hast title to *eternal blessedness*, rejoyce in it, bless God for it; say as David once, *Lord what am I that thou hast brought me hitherto*? that thou hast taken me out of the womb of nothing, and given me a Being amongst thy creatures; that thou hast not only made me a creature, but a *new creature*; that thou hast made me of a *child of wrath, a son of thy adoption*; what am I, that thou hast done this for me? but as if all this were a small thing in thy sight, thou hast spoken of thy servant  
for

for a great time to come, *even to Eternity*, and is this the manner of men? do men use to deal thus? and what can thy servant say more to thee? what further *happiness* can I desire of thee? *Will God in very deed dwell with men?* saith *Solomon*; thou mayst ask, *Shall man in very deed dwell with God?* shall a poor crawling worm abide *for ever* with the high and lofty one *who inhabiteth Eternity*? Shall this Soul that now dwells amongst them that are enemies to peace, be one day made the associate of *Angels*, and joyned to the spirits of Men made perfect? Shall this vile body this clod of earth, shine as the *Sun* in his greatest brightness? shall these *eyes*, these windows of vanity be admitted to see God in all his beauty and sweetness? Shall this *tongue* which now so often letteth fall frothy discourses, hereafter joyn with that heavenly Quire, singing *Hallelujahs*, and Songs of benediction to God and the Lamb; Shall these *feet* which now tread a dirty earth, afterward tread upon stars, and tread the Streets of the *New Jerusalem*? If thou bee able to prove thy title to *Heaven*, go round about the *Heavenly Sion*; Tell the *Towers*, consider the *Places*, count upon the several Beatitudes, the innumerable sorts of good things there treasured up, and say to thy self, shall all this be mine? having *this hope* rejoyce in it, walk in the comfort of it, thou dost too unworthily undervalue thine own *happiness*, if thou dost not live comfortably all thy days; On the other side, if upon enquiry thou findest thou hast neither lot, nor portion in this business; bewail thy condition, sit alone, keep silence, put to thy mouth in the dust; if so be there may be any hope, give God and thy self no rest till thou hast ground to hope better things of thine own condition.

[2] *We should look to them in our speeches*; though at some times, and some company, men may speak one thing, and think another, like watermen, that look one way, and row the contrary, like those in the Prophet, who cry *Egypt*, and look to *Affrica*; yet there is scarce any thing, by which a man may

be better discovered, than by his constant, and usual communication; The tongue is the index of the mind, as is the man, so is his communication. Men are usually known what Country men they are by their language. The men of *Gilead* knew the *Ephraimites* by their pronunciation, saying *Sibboleth* for *abibboleth*; the *Maid* told *Peter*, *thou art a Galilean, thy speech bewrayeth thee.* By this we may know whether we belong to *Heaven*, or the *World*; the speech of worldly men is about worldly things, *He that is of the earth, is earthly, and speaketh of the earth. They are of the world, therefore speak they of the world*; whereas heavenly minded Christians, who look to things eternal, make them the great Subject of their discourses; it is a burden to them to be in such company, where they hear nothing but frothy, unsavoury speeches, or at best, discourses about worldly things; whereas, discourse of *Heaven*, is a precious balm to them which doth not break their head; they are glad when others say, *Let us go up to the house of the Lord, where they may hear something of Heaven*, and willingly embrace every occasion to speak of it, the primitive Christians, into whatsoever company they came, were still speaking of Heaven, of a glorious Kingdom they expected, which made the foolish Heathen tax them for ambitious men, who aspired after Kingdoms; therefore *Justin Martyr* apologizeth for them *You hearing that we expect a Kingdom, imagine that we look after earthly Kingdoms; but the Kingdom we look for is not of this world, but is a Kingdom above with God, and Christ in Heaven.* While others are inquisitive about the occurrences of the times, or how they may grow rich in the world, the Believers enquiries are about heavenly things; like those. *Isa. 50. 5. that ask the way to Sion with their faces thither-ward*; Or those Gospel Converts, who as soon as they were wrought upon, asked, *what shall we do to be saved?* Or those *Roman Ladies* who would not let *Jerome* alone for asking questions; and thus it should be with us; in the things that concern this life, we are ashamed that we  
are



are ashamed to ask about what might be for our advantage, and should we not be much more forward both to enquire of others, and to discourse our selves about the *unseen eternal things* in Heaven? *Those that feared the Lord, spake often one to another, Mat. 3. 16. The Lepers. 2 King. 7.* Having themselves found plenty of victuals in the Tents of the *Syrians*, said one to another, *this is a day of good tydings: we do not well that we hold our peace, and accordingly went and told it in the City.* *Samson* having found honey, did not onely eat himself, but carried it to his Father and Mother. A man that hath been in a *Perfumers Shop*, doth not only partake of those sweet smells; but going out, they stick to his cloaths, so as those that come near him, partake of those *perfumes*. In like manner, having our selves tasted of the Heavenly gift, & smelt the sweet savour of precious oyntments, we should be ready to communicate to others what we have found, and to provoke them to taste *that the Lord is gracious*; and this would be a means to engage our selves to a more eager pursuit of *heavenly things*.

[3.] We should look to them in our affections; we should often set our affections on things above, not on things on the earth, *Colos. 3. 2* Affections are the hands of the Soul. *He that hath clean hands and a pure heart, Psalm. 24. 4.* that is, he whose affections are clean, and heart pure; the Hands are the keepers of the house, *Eccles. 12. 3.* they serve at all turns for all offices: therefore *Epictetus* saith, *that sure God is a great God, who hath given us these hands.* Amongst other Uses, they are the Instruments by which we take things; if we take meat, or drink, or anything we want, we take it with the hand; what the hand is to the body, that the affections are to the Soul, by them we should lay hold upon eternal life; they are the feet of the Soul, *Take heed to thy feet, when thou goest into the house of God, Eccles. 5. 1.* It is by them the soul is carried toward things *Eternal*; they are the wings of the soul, by which it flies to Heaven. This is the great end why God planted these affecti-

ons in the Soul; to place them upon such mean objects as temporal things, is infinitely below the nobleness of the affections. Neroes fishing for Gudgeons with a Golden hook, and digging the Earth with a Golden Spade, was thought ridiculous by wise men; the marriage of the Cedars with the Brambles daughter, as in *Forbams* parable; the joyning of a bead of Gold with feet of clay, as in *Nebuchadnezzars* image; the coupling of a living man with a dead carcass, as in *Mexenius* his invention; none of these so preposterous, as for the affections of an immortal soul to prostitute themselves to so worthless objects; to take off our affections from the things temporal, and place them upon things eternal, which only are worthy of them, and suitable to them; but to instance in some particular affections:

(1.) We should look to them in our desires; while others say, who will shew us any good, and have their desires eagerly carried out after worldly objects, the desire of our sou's should be after Heaven, and things eternal; There is no good Christian but goeth thus far, though he may in some things come short of what he should be, and what he should do, and be many times taken off from his duty, yet his desire is toward God and Heaven. A Merchant may for a time sojourn in a forreign Country to negotiate his affairs, but his desire is after his own home; and no sooner hath he dispatched his occasions, but he hastens to his own Country; the Needle in the Compass, may be jogged another way, yet it maketh toward the North, and is in continual motion, till it comes to its proper posture, In like manner, a Believer by the importunity of temptation, and the prevalency of corruption may be unsettled for a time, and taken off from God and Heaven, yet still the frame and bent of his heart, the desire of his Soul is toward God & Heavenly things; neither should we content our selves with languid desires, but strive to screw them up to the highest pitch, so as to pant after them, as the Hart, doth after the water brooks.

[2.] Look to them by *hope*, we may say of *hope*, as the Apostle of *faith*, that it is the evidence of things not seen; for so the same Apostle elsewhere, if we *hope* for things we see not, Rom. 8. 25. it is the property of *hope* as well as *faith*, to make things not seen as visible, and things future, as present to the soul. *Gilead is mine, and Manassah is mine; Ephraim also is the strength of my head*, Psal. 66. 7. and before, *I will divide Sechem, and Meir cut off the valley of Succoth*; probably all these places were not yet in *David's* possession, but God had spoken in his holiness as before, had promised them, therefore *David* looked upon them as already his. in like manner *Heavenly* things, though removed from sense, are present to *faith*, and *hope*, and we should by the improvement of these graces, anticipate our future happiness, soar up before-hand into *Heaven*, solacing our selves in those rivers of pleasure, rejoycing in the *hope* of the *Glory of God*; and having this *hope*, should purifie our selves, trampling under our feet the *Monuments* of these temporal things, and live answerable to our *hopes* and expectations.

[3.] Look to them by *love*, Let no man say, (saith *Austin*) what Ladders or Engines shall I climb up to *Heaven* by? *thou* ascende'st by *love*; standing on earth *thou* art in *Heaven*, if thy love be placed upon *God* and *Heaven*. It is reported of *Andrew* the Apostle, that being taxed by some of the *Heathens*, that he did not love their gods; he replied, Let me see whether your gods can make such a *Heaven*, and such an *Earth*, and do as much for me as *God* hath done; when any of these temporal things begin to steal away our *love*, we should consider whether they do or can so much deserve our *love*, as heavenly things; if not, we should reserve our *love* for the things that are most worthy of it; we should gather up those scattered pieces of *love* dispersed amongst so many several things, and place all upon *Heaven* and *Heavenly* things.

(4.) Look to them by delighting and rejoycing in them.

while

while others have their *delight* fixed upon things *temporal*, as the covetous man upon the muck of the world; as if the Curse of the Serpent were entailed upon him, *to eat the dust of the earth all the days of his life*; the *voluptuary* upon sensual pleasures, as if he were placed on the earth like the *Lewiathan* in the Sea, only to take his sport and pastime in it; the *ambitious* man upon Preferments, delighting to see other mens sheaves bend to his sheaf, as it was in *Joseph's* dream: let our *delights* be fixed upon the *unseen* things laid up in *Heaven*; let us with joy draw water out of the wells of *Salvation*, and with *Israel*, sing this Song, *Spring up, oh Well, sing ye unto it, Num. 21. 17.*

[4] We should look to them in our endeavours. A *Hermite* retiring into the *Wilderness*, that he might with more freedom enjoy God, and have his conversation in *Heaven*: There came a young *Gallant* into the *Wilderness*, to hunt wilde Beasts, and seeing the *Hermite*, he asking him *why he came into that solitary place*? He askt him the same question, *why he came hither*? I came hither to hunt saith the *Gentleman*; and so do I, (saith the *Hermite*) *I hunt after my God*. Most Men hunt after other things, the profits and preferments of the World; and many times are with *Nimrod*, mighty *Hunters*: *Hunters* usually do not keep the road, but ride over hedge and ditch, many times through Corn-fields, any way their game leads them: so it is with worldly men, they care not what *bedges* they break thorow, what gaps they make in Gods Law, and their own conscience; what wrong they do to others, so as they may advance their own designs. Again, *Hunters* stick at no pains, sometimes ride both themselves and Horses out of breath; sometimes run till they can run no longer; with the like eagerness and industry do worldly men pursue these things; and with the like, and far greater eagerness should we hunt after God and Heaven; we should think no pains too much, no labour too great, so as we might attain to the end of our desires, the *salvation of our souls*; this is that which is so often called for in



Scripture, *Seek first the Kingdom of Heaven*, Mat. 6. 33. the word signifies, to seek as a man that hath lost a treasure, who seeketh diligently till he find it, *Strive to enter in at the strait gate*, Luke 13. 29. i. e. *Strive as wrestlers do for mastery*, or as a man *striveth* for life when the pangs of death are upon him, *Work out your Salvation*, Phil. 3. 12. it signifieth to *Work* accurately. and with the greatest study and care, *give all diligence, to make your calling and election sure*, 2 Pet. 1. 10. which signifies to *study* and beat the brains about a thing; *Labour not for the meat that perisheth, but for that meat that endureth to everlasting life*, Jo. 6. 27. implying that the labour we take for these *earthly things*, is not worthy to be called labour, in comparison of that we are to take for *Heaven*; such *labour* and *study*, and *striving*, we find the Saints to have used in the pursuit of *Heavenly things*. Since the days of *John Baptist*, the *Kingdom of Heaven* *suffereth violence*, Mat. 11. 12. they did not only use *diligence*, but *violence*, a Metaphor taken from a *Castle* that houldeth out in a *siege*, and is not taken but by *storming*; then followeth, *the violent take it by force*; thus *Paul* reached forth unto those things that were before, Phil. 3. 14. signifying the uttermost strains of the body to catch at any thing: *I press forward toward the mark for the price of the high Calling*; i. e. *I pursue and follow with the greatest eagerness*. He useth the same word *Afts* 26. 11. to express his rage in *persecuting* the Saints, being exceedingly mad against them. *I persecuted them to strange Cities*, the same violence he shewed before in *persecuting* the Church, he used now in *working out his Salvation*; such earnestness and violence must we use in the *pursuit of things eternal* if ever we would obtain them.

i.

Chap. XII. *Of looking to eternal things as our end*  
enforced.

3. **W**<sup>E</sup> should look to them as our aim and end  
this I conceive is chiefly meant in

To

*Text*, the word signifies to look as the archer doth at the mark he aimeth at, though there may be many things before him worth his looking on, and which he would look to at another time; yet now his eye is upon the mark he shooteth at; so it was with the *Apostles*; it was not temporal, but eternal things they looked to; They were the mark they aimed at, the great end they propounded to themselves; so, I press toward the mark; this he made his great work and business; whatsoever he did, he did in tendency to this; he thought he could do, little enough, if by any means he might attain unto the Resurrection of the dead. And thus it should be with us, we should look upon all other things as things necessary, we should do them as if we did them not, use them as if we used them not; allow them only the fragments of our time; they are things eternal that we should mainly aim at, that should be the end we propound to our selves; there is a twofold end, the end of the worker, that is, the Glory of God, which is the ultimate end into which all must be resolved; and there is the end of the work, that is salvation; that you may receive the end of your faith, the salvation of your souls. Though the glory of God be the great ultimate end we should aim at, yet we may have respect to our own salvation, as an end subordinate; and things that are subordinate are not opposed one to the other; And this being the thing that is chiefly meant in the *Text*; I shall enlarge my self upon it, because it is a thing of very great import, as will appear from these Considerations.

(1.) This is the great thing God looks at; there is nothing in this world that God so much respects as man; All these things have my hands made, but to this man will I look, Isa 66. 2. Nothing in man so much as the heart; My Son give me thy heart, that is the Mount Sion which God loveth above all the dwellings of Jacob; and nothing in the heart so much as the aim and end of it; it is true of God, he is a discernor of the thoughts and intents of the heart, Heb.

4. 12. Let a mans profession be never so glori-

ous, let him be never so abundant in the performance of duties, yet if his *end* be wrong, all his pretensions and performances are but *beautiful abominations* in Godsesteeem: *Simon Magnus* had been baptized, desired the gift of the *Holy Ghost*, but did not this with a right *aim* and intention, but to get *money*; therefore *Peter* telleth him, *his heart was not upright in Gods sight*, Acts 8. 21. On the *other* side, though a mans failings be many, yet if his *aim* and *end* be right, if the frame and tendency of his *heart* be toward *God*, and *Heaven*, this works his acceptation in Gods sight. *Jekoshaphat* offended greatly in his affinity with *Ahab*, and the *Prophet* reproveth him severely for it; yet withal tells him, *nevertheless there are good things found in thee, in that thou hast prepared thy heart to seek God*, 2 Chron. 19. 3. And thus *Hezekiab* describeth the sincerity of those that come to the Passover, *The good Lord be merciful to every one whose heart is set to seek the God of his Father, altho' his heart be not cleansed according to the purification of the Sanctuary*; altho' they failed in that particular, yet their *heart* being set upon *God*, that both declared their sincerity, and wrought their acceptation. *Barnabas* exhorts the Christians at *Antioch* that with *full purpose of heart* they would cleave unto the Lord, Acts 11. 23. We read before that he was sent by the Church at *Jerusalem* to visit the Brethren at *Antioch*; and when he came to them, we read of no other exhortation, but only *this*; implying that this is the conclusion of the whole matter, the great thing *God* looks at, and that should be one engagement to us to look to these things as our end.

(2.) *This is the great thing in which the Devil seeketh to deceive men*; though he seeks to deceive us in all the passages of our life, yet it is still in order to our chief Good, or End. *Mithridates* the King of *Pontus*, being worsted by the *Romans*, and fearing he should not escape them, caused a great deal of *Gold*, and *Silver*, and rich Furniture to be scattered in the ways, which while the *Roman* Soldiers gathered with great eagerness, he escaped

the

Soul

their hands, and got into a *place of safety*; the *Devil* knowing what taking, tempting things the *profits and pleasures* of the World are to Men, he scattereth them in their way, that being busied about them, he might hinder them in their *pursuit of Heaven, and things Eternal*; that is the great thing the *Devil* driveth at in all his temptations; he is willing Men should go to Church, and *hear, and read, and pray*, so as he can deceive them in their *end*, their chief Good; this is that *great deceit* under which the greatest part of the world will perish: and that he should deceive so many in this, as it will be a matter of the *insultation to Satan*, that he can thus gull many, who are otherwise knowing, understanding men; so it will be matter of the *greatest confusion* to themselves, that they should suffer the *Devil* to cheat them of their chief Good, that he should put them off with so mean inconsiderable things, and lead them blindfold to *Hell*, like an *Ox to the Slaughter*, or a fool to the correction of the Stocks; the nature of man doth exceedingly abhor to be *cheated*, there being not only loss in it, but a *disparagement*, an imputation of weakness laid upon the man to suffer himself to be outwitted; Men use to say when they are cheated but in a small thing, They had *rather have given away three times as much*; but to be *cheated* of our *Souls*, our *eternal Salvation*, that is more grievous; were it only in the matters of *this life*, it were not much, but to be deceived in things of the highest concernment, in the business of *eternity*, that is most sad; but that which makes it more sad, is, because it is such a gross and *palpable deceit*; to take a counterfeit *Pearl* for a true one, there being a great likeness, may sometimes besal an understanding man; but to take a *pebble* for a *Pearl*, a *flint* for *Diamond*, this is so gross, that none but a *fool* or mad-man would be thus mistaken; and for men to take *Earth* for *Heaven*, things *temporal*, for things *eternal*, to suffer *Satan* to cozen them of their *Souls* and *eternal Salvation*, and put them off with



such mean, petty things, this is the greatest *cheat* in the world, and that men should be so far deluded by *Satan*, as to make things so much below themselves their *ultimate end*, will be to them matter of *confusion for ever more*; *Shew your selves men*, saith God to the Idolatrous *Israelites*, who of their Silver and Gold made themselves a *God*, Isa. 46. 8. That any should so *unman* themselves, as to make these things their *God*, their chief good, their *end*, cannot but be in the end matter of great astonishment! This is another *Consideration*, which shews of what grand concernment it is, to propound a *right end* to our selves.

(3) *To look to things eternal as our end*, is the great thing wherein the work of *Conversion* doth consist: *Conversion* bringeth a great change, the Apostle calleth it a *transformation*, Rom. 12. 2. it makes a man as it were another man, *I am not I*, saith that young *Convert*; yet this, though a great Change, it is no *substantial* Change; the man is the same still for his nature and substance; it is chiefly a Change of the *heart*, and that is seen mainly in the aim and intent of the *heart*; a *Bowl* that runneth on the left hand, if the bias be but turned, it runs as much on the right, without any change of the *substance* of the *Bowl*; the *Painter* that was spoken to by a *Gentleman*, to draw a horse running with full speed; it hapned when he brought it home, that he presented it to the *Gentleman* with the bottom upward; and so it seemed to be a *Horse tumbling upon his back*; at which the *Gentleman* being angry, the *Painter* bad him but *turn* the sides, and then it would be according to his desire; so it is here, let but the *end* be changed, and then the man that before lay *tumbling* as it were upon his back, *kicking* against God and *Heaven*, will be running the ways of God's Commandments; the *change of the heart* is much in the change of the *end*, and if the heart be changed, the man is changed; when he once cometh to this resolution, *time was* when I made the world my end, and that I pursued with all eagerness, such and such

sins as my *end*, and then it was a pleasure to me to do wickedly, whereas now by Gods assistance I resolve to make it my business to lay up *treasure in Heaven*; whatsoever else I do, I will be sure to do *that*, whatsoever I neglect, I will not neglect this *one thing necessary*; when a man cometh thus to change his *end*, this is the *great* thing wherein Conversion doth consist, for, as natural corruption consists chiefly in that de-ordination, whereby the heart is taken off from God, as the chief good, and *eternal happiness as the chief end*, and placed upon sin, or the world; and therefore *Austin* makes sin to be nothing else than *to use that we should enjoy, and enjoy that we should use*; so *Conversion* is nothing else but a turning from *sin* to *God*, from the Creature to the Creator, from things *temporal* to things *eternal*. Conversion in Scripture is termed *Vocation*, or *Calling*; *whom he hath predestinated, them he hath also called*; and Converted men are said to be *called out of the world*; conceive it thus, a man hath his face toward the *world*, and *sin*, and *hell*, while he is marching furiously in these ways of his *own heart*. God makes him hear, as it were a voice behind him, saying, *this is not the way*; neither are these the things; there is another way you must take, other things you must seek, if you would be happy; when God thus calleth, as sometimes Christ his Church, *Come with me from Lebanon my Spouse, come with me from Lebanon*, and withal, inclineth the *heart* to hear and obey this Call; this is to be called out of the world, this is it in which the work of conversion consists; when those Gospel converts were effectually wrought upon, the work chiefly appeared, in making *eternal life* the matter of their *Enquiries*; *what shall we do to be saved? What shall we do to inherit eternal life?* If then we should have evidence of our *conversion*, without which there is no Salvation, it must be by making *eternal things* our *aim*, and *end*.

[4] *The end denominates the Person, such as the end is, such is the man.* Philosophers say, *That the form*

*giveth Being to the thing, distinguisheth it from other things, and is the principle of all its operations; now it is a Rule some give, what the form is in natural things, that the end is in morals; and in all these respects it will appear, of how great concernment it is to look to our end. As in naturals, the form giveth the Being, man being informed by a reasonable soul, that makes him a reasonable creature; so the end doth in morals, every man is as his end is; If worldly, earthly things be a mans end, he is a man of the world; Deliver me from the men of the world; a man of earth; That the man of earth may no more oppress, Psal. 17. 24 & 10 ult. These earthly things transform them into their own nature; on the other side, he that maketh spiritual, heavenly things his end, he is a spiritual man; so he is called, Ye that are spiritual, restore him a heavenly man. As is the heavenly, such are they that are heavenly, Gal. 6. 1. with 1 Cor. 15. 43. If we be such as make it our delight to acquaint our selves with God, and have our conversation in Heaven; it is a good argument that we belong to God, that we have title to Heaven, when our knowledge and learning, will prove but weak arguments of true Grace; when gifts of preaching, praying, discoursing, will afford us little comfort; when the profession of Religion, and outward performance of Duties, will stand us in little stead; this, that we have made God our chief good, and Salvation our chief end, will be the best evidence of uprightness, and sincerity; by that therefore we should make it out to our selves.*

[5.] *As the form in Naturals, so the end here giveth not only Being, but distinction, serving best to distinguish between one man, and another; the great difference between the worldling and the Saint, lyeth in this; as, in matters of this life, doth the worldling take pains in his Calling, avoid necessary expences, manage his business to the best advantage, lay up something for his Children? All this the Saint doth, the difference chiefly lyeth in the end; the former getteth that he may get, followeth the word, that he may enjoy*

enjoy the world, worketh for more, and desires more that he may have more; whereas, the other doth this for *higher ends*, that he may honour God with his substance, that he may maintain good works, and lay up a good foundation for himself; So in matter of Duty, the Hypocrite goeth as far in outward performances as the true Believer. Did *David* pray *three times a day*? so did the *Pharisees*, yea, and *make long prayers*, Mar. 12. 40. Did *David* and *Daniel* fast? so they, and that *twice in the week*, Luke 18. 12. Did *Cornelius* give alms? the like did they, Mat. 6. 2. Did *Abraham* pay tithes? they tyld *their very Mint and Rue*, Luk. 11. 42. The great difference lyeth in the *end*, the Hypocrite doth all like the *Pharisees*, that he may have praise from men, or some other sinister *end*; at best he prayeth that he may pray, and heareth that he may hear, and so maketh praying the *end* of praying, and hearing the *end* of hearing; whereas the *upright Christian*, though he may think it a desirable thing to be well esteemed by those that are good, and this may be some encouragement to him; as *David* *I will wait upon thy name, for it is good before thy Saints*, Psal. 12. 9. yet he doth not make this his *end*; nay, he looketh upon it as a snare to be applauded, and cryed up; as *Luther* said, *He would not have Erasmus his honour for the whole world*; neither doth he make duty the *end* of duty; the *end* he aimeth at in all his services, is, *first* the advancing of *Gods glory*, and then the furthering of his *own salvation*; if then we would have our righteousness exceed the righteousness of the scribes and *Pharisees*, and do more than others, as *Christ* expects, Ma. 5. 47 we must do it chiefly by this, by doing all to the *right end*.

[6.] *The end doth not only give Being and distinction, but it gives likewise operari. it hath a powerful influence upon the actions, it is the principle of all operations, the end and means go together, the one draweth the other*; he that maketh riches his *end*, will be forward to labour, and take pains for it: *Solomon* saith, *There is no end of his labour*; he riseth early, go-



eth to bed late, rides, runs, studies, raketh every kennel, scrapeth every dung-hill, moves every stone, leaveth *no means* unattempted to *enrich* himself; no pains seems too much to him, no difficulty can deter him; like him that gave this *impression* in his *Escutcheon*, a hand with a *Pickaxe*, digging a way thorow a Rock with this Motto, *I will either find a way, or make one*; In like manner, if we look to things *Eternal*, making them *our end*, we will be diligent in the use of all *means* conducing thereunto; we will *Pray, Seek, Nock, Hear, Read, Confer, Strive, give all diligence, Prayers, Watchings, Fasting, Humiliations, Out-cries to Heaven*, and other things, which carnal men cannot indure to hear of, will be *willingly* entertain'd, if by *any means* we may attain the *end of our desires*; he that means to go to *Heaven* (saith *Chrysostome*) will stick at no difficulties, nor question, *what is rough in the way, what is laborious*; like *Solomon's* Haggard, there is a *Lyon* in the way; he will not say as *Judas*, why is this waste? or, *Namias*, what needs so often washing? why so much *praying and hearing, and labouring*? but will be forward to do *any thing*, and think *no labour too great*, so as he may *finish his course with joy*.

(7.) The end doth not only engage to the Use of the Means, but it renders the Means pleasant and delightful; the End gives an *amiableness* to all the Means; he that maketh riches his end, the very labour and pains he taketh in getting them, is *delightful* to him. In all labour there is profit, Prov. 14. 23. and this profit it bringeth, maketh it pleasant; harvest, the time of greatest labour, is the time of the greatest joy, they *rejoyce according to the joy of harvest*, Isa. 9. 3. On the other side, he that maketh things *Eternal* his End, doth not only use the Means conducing thereto, but he doth all with *delight*; he *rejoiceth to work* righteousness, he *delights to do God's Will*; he is glad when they say, *we will go up to the house of the Lord*; he doth not only pray, but *delights in approaching to God*; not only *hear*, but the word is

(sweet)

sweet to him; not only *observe the Sabbath*, but calls it his delight; longs for it before it comes; like the *Jew*, who, they say, puts on his best apparel to welcome the approach of it, and seems to hasten its approach, wooing it with this invitation, *make hast my beloved*; when it comes, he chearfully addresseth himself to the duties of it; like the *Primitive Christians*, who, if the question were asked, *Hast thou kept the Lords day?* answered, *I am a Christian, I cannot but keep it*; in a word, whatsoever he doth in Gods service, he doth it with *delight* and complacency: some make this *observation* from that of our Saviour, *John 14. 23, 24. If a man love me he will keep my word; He that loveth me not, keepeth not my sayings.* In the former clause, speaking of him that *loves*, he saith [my word] in the *singular* number, for so it is in the Original, implying that to such an one all Gods Commandments are as one: they are facile and pleasant to him; but speaking of him that loveth not, it is [my sayings] in the *plural*, because to him the Commandments seem many and grievous; this is the great difference between them, he that loveth not, may do the same things the other doth, but he doth them *not with delight*; he looketh upon Gods service as a *weariness*; and suffeth at it; he cryeth, *When will the Sabbath be gone?* whereas, he that hath his love set upon *Christ* and *Heaven*, looketh upon his yoke as *ease*, counts it his *meat and drink to do his will*.

(8.) *What a man maketh his end now, shall be his portion*; Gods leaves every man to his own choice. I have set before you life and death, therefore choose life, Deut. 30. 19. and 10. 26. Every mans choice is according to his inclination, and apprehension of things, for the *Will followeth the ultimate dictate of the understanding*; the man that liveth by sense, thinks these temporal things more worthy of his choice than the other; He looketh upon his *Money*, (saith *Proverbs*) and thinks he seeth *more beauty*, and *treasure* in the gold in his purse, than in the *Sun* in

in the firmament; these *temporal* things are *things seen*, (saith the *Text*) he seeth them, he hath them; whereas *Eternal* things are *things not seen*, for ought he knoweth they are but an *Idea*, a *fancy* of more *credulous* spirits, who believe every thing is told them; or if there be such things, they are things *future*; and better he thinks *one bird in the hand*, than *two in the bush*; better a *Wren* in the cage, than an *Eagle* in the clouds, therefore he maketh *choice* of them, but will *not choose the fear of the Lord*; whereas a godly man, upon whom God hath wrought both by irradiating his *Understanding* to see an *excellency in heavenly things*, and by enclining and determining the *Will* to embrace the dictate of the understanding thus enlightened; *such an one* peremptorily concludeth, that *Heaven* or nothing shall be the object of his choice, that if *Eternal* things be not his portion, there is none worth the having; accordingly (as there are *two* things we are said to will, the *end* and the *means*; the *former* they call the *will*, the *other* the *choice*, he *wills* salvation, and *Eternal* happiness. as (next to God) his chief good, *his end*; and *chooseth* the service of God as the way and *means* of attaining it; *Choose you whom you will serve*, saith *Josuah*, *but I and my house will serve the Lord. Let thine hand help me*, saith *David*, *for I have chosen thy Commandments*: *Mary* hath chosen the better part. Now God giveth to both these according to their choice, *Before man is life, and death, and what he liketh shall be given him*, Eccles. 15. 17. the worldly man *chooseth* temporal things as his *chief good*, and God for the most part, giveth him his desire, *fills his belly with his treasures*; but this is all he is ever like to have; *woe to you that are rich now, for you have received your consolation*, Luke 6. 24. He hath not reason to look for *Heaven*, which he would *not choose*. When Wicked-men shall cry with the foolish Virgins, *Lord, Lord, open to us*: God will soon stop their mouths, by telling them they had that which themselves *chose*. On the *other side*, the Godly man, who maketh things *eternal* the matter of his choice, and



and looketh upon them as his *end*, this man at present is not far off from the Kingdom of God, and shall certainly have *at last* according to his *choice*; that which is his *end* now by way of *election*, shall be afterward his *end* by way of *fruition*; according to that excellent Saying of St *Austin*, *Eternal blessedness is begun in election, and perfected in fruition*; while *Martha* was cumbered about many things, *Mary* chose to attend the preaching of Christ; the means of Salvation; and what she chose, she should certainly have, *Mary hath chosen that better part that shall not be taken away from her*; saith the same Father: *Happiness is neither given to any man against his will, but is matter of his choice, nor is taken from any man against his will*; he who chooseth salvation for his portion, and looketh upon it as his chief good, shall certainly at last obtain his choice, shall have a wide and large entrance into the kingdom of Heaven. From all these particulars it appeareth, how much it doth concern us, to make *eternal things our end, and aim*.

---

Chap. XIII. *Of Motives drawn from other things, other men, our selves, and the unspeakable benefits of a prospect of things Eternal.*

**I** proceed to the second thing propounded, to lay down some *Motives* to provoke us in this manner to look to them. To this purpose I shall propound four sorts of *Motives*:

(1.) From other things; Ask, saith *Job*, the Beasts, and they shall teach thee, and the Fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee, and the fishes of the Sea shall declare unto thee, *Job* 12. 7. All these may seem to teach us this Lesson; The Philosopher observeth that all creatures with two feet, are still looking upward; Birds and Fowles seldom stay long upon the earth; when they light there, it is to seek their food, no sooner have they gotten that, but they mount upward toward Heaven; though where the carcass is, the Eagles are gathered together;



ther; yet when they have got their prey, and satisfied their hunger, they *soar aloft*; as if they mounted up to Heaven: *Beasts*, though they cannot mount upward, and are made so, as they look downward, yet they are often seen to *lift up* their heads toward Heaven, especially in the time of extremity. *Naturalists* observe of the *Lion* and the *Cock*, that they express their joy at the *rising* of the *Sun*, as being sensible of the motion of the heavenly bodies; the like may be said of some *fishes* in the Sea; they tell us of a *fish* which hath but *one eye*, always looking towards Heaven, therefore is called by the Grecians, *the beholder of Heaven*; other tell of a *precious Stone* taken out of the head of a fish called *Synodus*, that beareth some resemblance of the *Sun* and *Moon*, and other heavenly bodies; if we come lower to *vegetables*, *Proclus* observeth, that *plants*, and *flowers*, and other vegetables have all a dependence, and many of them some representation of the *Heavenly* bodies; the *Tulip*, *Marigold*, and some other flowers wait upon the *Sun* opening by degrees as the *Sun* ascends; and again, *shutting up* themselves gradually, as the *Sun* *declineth*; and this punctually, that though the *Sun* appear not, a man may more infallibly know when it is high noon by their full spreading; than by any Clock or Watch. If we come lower to *inanimate* creatures: *Plato* observeth, that all the *Elements* do naturally desire to evaporate themselves into the *cœlestial* Region (as it were) there to attain to a higher degree of perfection; the *fire* and *air*, those lighter elements *still aspire higher* and higher, as it were, to make nearer approaches towards Heaven, the *Earth* and the *Water*, those heavy Elements, though they do not ascend in their gross bodies, yet they are daily *sending up* some thinner part of themselves, some vapours, as it were some breathings toward Heaven. So that in the several orders of nature, there is *something* that might *mind us* of this duty of *conversing in Heaven*, and *looking to things Eternal*; there is scarce anything we look on, but might some way

way or other put us in mind of this; the best and choicest things the earth affords, are hid from our eyes, shut up in darkness; so as if we look downward we see only the surface of the earth, and there our sight is bounded; whereas *upward toward Heaven*, all things are open and transparent; to note how vast our affections should be *toward Heaven*; if we stand upon some high steeple, and look downward to the earth, we cannot look long without dizziness and fear; whereas, when we *look upward toward Heaven*, though a *thousand times greater distance*, we can continue looking without either, as if nature would hereby *mind us*, that our eyes were given us to look to Heaven, not to the earth. Having then so many Monitors, we shall shew our selves ill Schollars, if we do not learn this lesson.

(2.) If we *look to other men*, (I mean the people of God) they teach it by their *example*; the Apostle speaking of himself, and the rest of the Saints, saith, *Our Conversation is in Heaven*, Phil. 3. 20 the word chiefly signifies these two; it signifies *our City*, whereof we are *Citizens*, and to which we belong, *Heaven*; so Zanchy, *we are Citizens of Heaven*, not of earth; and therefore ought to seek the things that are in Heaven. Or it signifieth *carriage*, or *deportment*, or *converse*, Phil. 1. 27. Acts 23. 1. so the word rendered in other places. And so most *Interpreters*, and our Translation render it, *Our conversation is in Heaven*; this is the inseparable property of every true Believer, he *converseth in Heaven*: *The way of life is above to the wise*, Prov. 15. 24. This world is the place of his *abode*, but not of his *delight*, his *body* is here, but his *soul*, his better part above; his *commoration* is on earth, but his *conversation* in Heaven; he *liveth* here, but *loveth* there; as Merchants who *live* in this Kingdom, yet are called *Spanish* or *Turkey Merchants*, because their trading is in those places: In like manner, the Believer he is in the world, but not *of* the world; this world is but his *Inn*, Heaven is his *Home*, his *Country*; he is in

in Heaven while he is on earth, he *converseth* with God, while he *sojourneth* in the world, his trading is for Heaven, his *love, desire, delight*, is placed upon heavenly things; this is not obscurely held forth in *Scripture* by those several things to which Believers are compared; sometimes to the Palm-tree, *The righteous shall flourish like a Palm-tree*; the Palm-tree groweth straight and upright, *They are upright as the Palm-tree*, Psal. 92. 12. & 105. and so represents the *heavenly minded* Christian, whose *motions toward* Heaven are direct and straight, without those obliquities, and turnings aside, which appear in the carriage of other men: The *Palm-tree* is small in the body, or trunk, and biggest at the top; *close* and shut up in that part toward earth, but *broad* and open in that part toward Heaven; and so further resembleth the *Heavenly Christian*, whose heart is *closed* toward the world, but is open and *enlarged* toward Heaven; the *Palm-tree* hath no boughs or branches upon the sides or body, but all the boughs grow together at the top; to which perhaps that alludes, *I will go up to the Palm-tree, I will take hold of the boughs thereof*; and so is a further emblem of a Christian, all whose branches and out-goings are exalted above the earth; and without any straggling and dividing, aspire toward Heaven. Again, *Gregory Nyssen* saith of this Tree, *That it riseth out of the earth with its perfect bigness and thickness at the top*; so that though it groweth in height or bigness in the other parts of it, yet it never groweth any greater or bigger at the top; if this be true, In this likewise it resembles the true Believer, who, though in regard of other graces he be like the *Crocodile* that groweth till the very time of his death, yet at his *first* conversion hath the frame and bent of his *heart* upon Heaven. Yet once more, *Philo* saith, that whereas all *other trees* have their sap in the root, which from thence ascends, only the sap and heart of the *Palm-tree* is at the top, toward the top of the middlemost bough, which is surrounded by other boughs, as a *General* is by his

Life,



*Life-guard*; if so, it hath yet a further resemblance to *Believers*, whose *hearts are in Heaven*, for there *their treasure is*, and there is *their heart also*; In the same place the *Psalmist* compareth the *righteous man* to the Cedar; *The righteous shall flourish like the Palm-tree, and spread abroad like the Cedar in Lebanon*; The Cedar, it is a stately Tree, it is called the goodly Cedar, *Psal. 80. 10. with Ezek. 17. 22. the high Cedar*, it doth, saith *Ferom*, grow up fast toward Heaven, and so resembles those *Believers* who are, as he expresseth it, *aspiring toward Heaven*. Again, they are sometimes compared to Mountains, *They that trust in the Lord, shall be as Mount Sion, that cannot be removed*, *Psal. 125. 1.* *Chrysostome* observeth there are three things more remarkable in Mountains, their firmness and stability, their invincible strength, and their inaccessible height; in all these respects the Saints are like Mountains, but the last is only proper to the present purpose; of all parts of the earth, the Mountains are nearest unto Heaven; Therefore to them are *Believers* fitly likened; they are compared to Clouds, *Being compassed about with so great a cloud of witnesses*; and *Isa. 60. 8. Who are these that fly like a cloud?* *Heb. 12. 1.* the clouds are originally a thick exhalt on rising out of the earth, but are by the heat of the Sun rarified and drawn up toward Heaven, therefore are called, *the clouds of Heaven*. In like manner, though the *righteous man* sojourneth here upon earth, yet he converseth in Heaven, and sitteth together with *Christ* in heavenly places. Thus we find it hath been with the Saints. *Scipio* was not the first, saith *Ambrose*, that was never less alone, than when he was alone; it was so with the Saints long before; *Enoch* and *Noah* are said to walk with God; they seemed to live no other life, but that of God, of the knowledge of God, the love of God, delight in God; all their thoughts, all their affections were placed upon God, and Heaven; their whole life was nothing else but an acquainting with God, a conversing in Heaven. *David's* practice, whose affections were taken up with Heaven, his soul fainted for



for Gods salvation, his eyes failed for it, he hoped for it, he longed after it, Psal. 119. 81, 123, 166. 174. with this he comforts himself, *In thy presence is fulness of joy, at thy right hand are pleasures for evermore*, Psal. 16. 11. And, *As for me, I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness*, Psal. 17. 15. Those worthies mentioned, *Heb. 11.* are said *to look for a City that hath foundations*, ver. 10. *to live as Pilgrims and strangers on earth*, ver. 13. *to desire a better Country, that is, heavenly*, ver. 16. The primitive Christians lived like men of another world. Gregory Nyssen saith, that they stood *riptides*, upon the earth, they hung upon the earth but by the slender thread, of natural necessity, desiring to have *as little to do here* as might be: Nay, if possible, to have nothing to do below; it was their custom in their Congregations, when they had finished their services to raise up their feet from the earth toward Heaven, *we lift up our feet*, saith Clem. Alexandrinus; they were so much in Heaven, that they desired, if possible, to have their bodies there before their time, they were, as the same Father expresth it, *divorced, and sequestred from all earthly interests*; like that bird, which for her beauty, and nobleness, they call *the bird of Paradise*; that never comes on the Earth, but liveth wholly in the Air, upon which she feedeth, when she is forced to light to un-weary her self, she lights upon the tops of the highest trees, where she is still in the Air, the place of her delight. Wherefore seeing we are compassed about with so great a cloud of witnesses, let us follow their example; let the same mind be in us that was in them; let us with our Apostle, look not to things seen, but things not seen, the things seen being temporal, but the things not seen, Eternal.

(3.) A third consideration to provoke to this, may be taken from our selves; the frame of our bodies minds us of this; whereas other creatures have their bodies bowed towards earth, man is made with a body erected toward Heaven; as in the order of Creation

God hath placed Heaven above us, and the earth under us, so he hath placed our heart, and head *above* to be fixed upon Heaven, our feet *below*, by them to trample upon the earth; if we view the several parts of the body, they seem to teach us this: To begin with the feet; *Ambrose* well observeth, *that God hath not given us four feet*; as to the beasts that are wholly conversant on earth; but only *two*, as the *Birds* which are often *soaring* toward Heaven. Pass we on to the *knees*.

The great commerce a Christian hath with Heaven, is the duty of Prayer, and the knees by reason of their bowing posture, seem to be intended for this chiefly; *I bow my knees to the Father of our Lord Jesus Christ*, saith the Apostle, *Phil. 3. 14.*

We read of the Apostle *James*, *Thrasilla Gorgonik*, and some others, whose *knees* were like Camels knees, hard, and bereft of feeling, through their long, and often *kneeling in Prayer*. Some of the Ancients speak highly of *this bowing of the knee*; *Eusebius* calleth it a *posture proper to the Christian*.

If we look to the *Hands*, they are not only of special service to the body, but to the soul; for which cause some have called them *the Hand-maids of the soul*. I will saith the Apostle, *that men pray every where, lifting up holy hands*, 1 Tim. 2. 8. *Solomon* in that excellent Prayer, spread forth *his hands toward Heaven*, 1 Kings 8. 22. *Constantine* had his Image engraven on his *Coin*, which his hands joyned together, and lift up towards Heaven; and upon several Gates of his Palace, he was drawn in an upright posture, *praying* and lifting up his hands toward Heaven.

If we go upwards to the *face*; God hath made the face to look upward to Heaven; *Solomon* finds the Sun, Moon, and Stars in the Head of Man. *Eccles. 12. 2.* at least according to the *Chaldee* paraphrase, which refers it to the face and eyes: *Before the Beauty and glory of thy face be changed, and the light of thine eyes be darkned, and the apples of thine eyes, the stars of thy countenance, be extinguished*; for as the whole  
face,

*face*, so the eyes are given us for this end. *Anatomists* observe, that whereas other creatures have only *four* muscles to their eyes; whereby they look forward, and downward, and on both sides. Man only hath a *fifth* by which he is able to look up to Heaven.

Look inward to the *Heart*, that is an inverted *Pyramid*, or like a *Vial*, that is narrow, and contracted in that part toward Heaven; but above all, the soul was purposely given us for this end; We can no way think that God hath given us these *immortal Souls*, to be only conversant about perishing things, these *spiritual Souls*, to be taken up with *secular* affairs, these souls which are *heavenly* substances to be wholly employed about earthly objects. How absurd is it to think that God should so *curiously* fashion a body, in the lower parts of the earth, and breath into it an *immortal soul* created after his own Image, made in the same mould with the blessed *Angels*, capable of *eternal* happiness, and then should send into the World this *Epitome* of the whole Creation, only to eat, drink, and sleep, (or only to buy, and sell, and traffique in the World?) the Beasts that have but sensitive souls can do all this, and much more, as well as we; they know when they are ill, what herbs to have recourse to for the recovery of their *health*; and some think the practice of *Physick* hath been much improved by observations taken from the Creatures; they know how to dig their *holes*, and make their *nesses* to secure themselves against the injuries of the weather; when the place of their abode groweth incommodious, they can shift into a *warmer* Climate. The *Stork* in the Heaven knoweth her appointed time, and the *Turtle*, and *Crane*, and *Swallow*, *Jer. 8. 7* they know how to provide against a time of want; *The Ant provideth her meat in Summer*, *Prov. 6. 8*, they are as wise as to prevent danger before them; surely, in vain is the snare in the sight of any *Bird*, *Prov. 1. 17*. they have *skill* to provide a *shelter* against a time of danger; the wild Beasts have their *Dens*, the *Satgs* their *Thicket*.



the Hares their Covert, the Wasps their Cells, the Bees their Hives, the Doves their Windows, the Foxes their Holes, the Birds of the air their Nests, the Conies their Burrows, the Goats their Hills; in a word, those things that most men busie themselves about, the creatures can do as well, if not better than we; some are stronger, some swifter, some quicker sighted, some better scented, in all these, one creature or other excels man, and can we think, that God hath given us these intellectual immortal souls, only to do what brute creatures can do, as well, if not in a better manner than we? Can we imagine that these Heaven-born souls, should be bestowed upon us for no higher end? Certainly there is nothing short of Heaven, and things eternal, that will bear any proportion with the excellency of these souls wherewith God hath entrusted us, saith Seneca; *What a contemptible thing is man, if he doth not look higher than these, temporal things?* Chrysostome will scarce allow such to be reasonable creatures, whose souls so far forget their heavenly extraction; it is infinitely below the dignity of the soul to espouse earthly interests; *A spirit hath not flesh and bones*, saith our Saviour; neither should it debase it self to such things, as are only suitable to bodies of flesh; *What Father is there, who if his Son ask bread, will he give him a stone?* We should much less deal thus with our souls, to put them off with a stone, with things temporal, when only the bread of Heaven, things eternal, can satisfie them.

(4.) *The fourth Motive, to look to things eternal, may be taken from the unspeakable benefits flowing from it:*

[1.] It is an excellent preservative from sin; Some School-men say, that the sight of God in Heaven, maketh the Saints impeccable; if so, it will follow, the more men enjoy God, and converse in Heaven while they are here, the more free they are from sin; the times Noah lived in, were times of great defection; when all flesh had corrupted their ways, and the whole earth was filled with violence. and it is much for one spark of fire to keep alive in the midst of a Sea of water;



water: yet God giveth this testimony of *Noah*, *Noah was a just man, and perfect in his Generation*; if you would know what kept him upright in the midst of that wicked and froward Generation, it followeth, *Noah walked with God*; he that walked with God, and hath *his conversation in Heaven*, feareth nothing but *sin*, and this he feareth more than *Hell*; they say, the *Ermin* is so neat a creature, that if she seeth a puddle of dirt on the one hand, and a company of dogs on the other, she will rather expose her self to be torn in pieces by the dogs, than to defile her self by going through the puddle; it is so with him that is truly heavenly, he had rather endure the worst affliction, than willingly defile himself with the least *sin*; nay, if he saw *Hell* on the one hand, and *sin* on the other, he would with *Chrysostome* and *Anselme*, choose rather *Hell*, than *sin*; he looketh upon sin as the greatest evil, and therefore trembles at the first motion of sin, dareth not give himself allowance in the least sin, bates him those sins of daily incursion, which the best, cannot avoid, he cometh neareſt the state of glorified Saints, who cannot sin.

[2.] It is a good security against temptations; while the Bird is soaring in the air, she is out of peril of Gun shot, and free from those snares and Lime-twigs which she is liable to be taken in, when she is upon the earth; he that looketh to things eternal, is not ignorant of Satans devices: and surely in vain is the snare laid in the sight of any Bird; as an enemy whose plots are discovered, is more than half overcome, so it is here: whereas in the Sea, little fishes are devoured of greater, and greater fishes dash themselves against the Rocks; the fish they call the beholder of Heaven, that hath but one eye, which they say is always open and watchful, doth hereby discover and prevent the many dangers that are in the Sea: this fish according to the name given to it, is a fit Emblem of the heavenly-minded Christian, who escapeth those temptations which prevail upon other men: It was no strange thing that *Archimedes* should be knocked

on the head, while he was drawing his *Mathematick* lines; and *Thales* falling into the ditch, when he was gazing on the stars; but there is no such danger in a spiritual looking to things *Eternal*, it is rather a preservative from dangers and temptations; there are two sorts of temptations the Devil maketh use of; temptations on the right hand, when by things prosperous, and pleasing to us, as the honours, profits and pleasures of the world, he seeks to draw us to what is evil; and temptations on the left hand, when by the fear of suffering and persecution, he laboureth to deter us from what is good; whereas he who hath things *eternal* in his eye, is little moved with either of these, he is not so much taken with the first, as for gain of them to lose a good conscience. When *Basil* was tempted with preferment, he bad them offer such things to *Children*; it was not for a *Christian* Bishop to be taken with them. *Luther*, when he received by *Taubenheims* a hundreded pieces of gold sent him, and fifty by *Scartus*, said, *I begin to fear, God will give me my reward here; but I have earnestly protested, I would not be put off with these things; and this his contempt to the world was not unknown to his enemies; when the Pope would have taken him off by gifts, one said, That German heast doth not care for Gold, and for troubles and sufferings, he doth not so much fear them, as to commit sin to avoid suffering. When Basil was threatned with banishments, torments, and death; he answered, I fear not banishment, I have no home but Heaven, no native place but Paradise; and the whole world I look upon as the common banishment of mankind: for torments, I despise them; for what can they do to me, whose body is so worn out, that there is nothing but bones without flesh for them to work on? and for death, I fear it not, which can but restore me sooner to my Creator; He that hath his eye upon Heaven, is neither moved with the frowns, nor flatteries of the world, as he said, He equally contemned the favour and fury of Rome; neither the desire of the one, nor the fear of the other, is able to remove him from his steadfastness.*

The

The like is to be said of other sorts of *temptations*, which are happily resisted by conversing in *Heaven*, *Bonaventure*, when the *Devil* told him that he was a *Reprobate*, and therefore perswaded him to enjoy as much of the *pleasures of the world here* as he might, because he was excluded from the pleasures with God in Heaven; answered, *Not so Satan, if I must not enjoy God after this life, let me enjoy as much as I can of him here.* Whatsoever *temptations* *Satan* suggests, they are more easily overcome by him who maketh it his business to converse with God, and *Heaven*.

[3] It is a good help against those roving, wandering thoughts which so often haunt us in the performance of duties, and cast so great a blemish upon our best performances. When *Abraham* offered sacrifice, the fowls of the air lighted upon the sacrifice, *Gen. 15. 11.* These fowls resemble vain thoughts which much trouble the best of men in their Approaches to God. *Jerom* complained of himself, when he was at prayer, he was in his thoughts walking in some Gallery, or telling of some summ of Mony; in like manner *Bernard* confesseth that troops of unruly thoughts were wont to flock into his heart, like people, when some spectacle is to be seen; complaining, when my body is in the Church, my mind is about the world; I sing one thing, but think another; I utter words, but regard not the sense and matter, and concludes, woe is me, I sin then, when I should get victory against my sins, and truly there is scarce any one thing that a *Christian* doth so much groan under, as the frequent avocations he is subject to in Gods service; and it is not without just cause that he should so sadly resent them. When *Pharaoh's Baker* dreamed that the birds of the air took out of his Basket the baked meats he prepared for *Pharaoh*, *Joseph* told him, that this was a signification of his ensuing death. When we come to present our services to God, as he his baked meats to *Pharaoh*, if the Birds of the air, idle thoughts intrude into our minds; though it doth not absolutely preface the death of the soul, yet it prognosticateth the



the death of *that service*, that it is no better than a *dead service*, unpleasing to him who is a living God. Now there is no better way to suppress these *thoughts*, than having our minds taken up with *heavenly things*, the *mind* cannot be at the same time intent upon different objects; as when a *Dictator* was created at *Rome*, there was a *suspension* for that time of all other offices; so when the *mind* is taken up with the *thoughts* of some remarkable thing, it giveth a *superfedeas* to other thoughts: If thou wouldest forget other things (saith *Seneca*) think upon *Cæsar*; serious *thoughts* upon our *Eternal condition*, would be like those *Porters* *febojada* set at the doors of the Temple, would secure us from the intrusion of other objects.

[4.] It would work in us a *holy indifferency* toward all *temporal things*; it would moderate our *esteem* of them, our *desire* after them, our *delight* in them, our *grief* for the want or loss of them. I shall instance in these several particulars.

[1.] It would moderate our *esteem* of them; worldly men think all their *happiness* is bound up in these *creature-enjoyments*; they iudge them the only *happy men*, who have the largest confluence of these outward comforts; whereas, he that hath his *eye upon eternal things*, hath a low *Esteem* of these things; when a man stands upon the *top* of a high mountain, things below in the valley seem *small*, and inconsiderable in his sight; they say to them that stand upon the top of the *Alps*, the great Cities of *Campania* seem but as small Villages; or as a man who hath for a time gazed upon the *Sun*, when he looketh downward upon darker objects, is scarce able to see any thing: In like manner, he that hath his eye fixed upon heavenly things, counts these things as dung and dross; he esteemeth all these riches in the world not worth one days *conversing in Heaven*; he valueth Heaven, though but in reversion, before the world in present possession; he prefers his interest in Heaven, to the gaining of the whole world; if God please to secure *heavenly things* to him, he hath a *holy indifferency* towards other

E

things,



things; if God casts Them in, he is *thankful*; if not, *patient*; if he hath them, he knoweth how to use them; if not, he hath learned to be without them; he is like the deep running River, which *glideth* silently by those green Meadows, and flowry Banks, those goodly things that other Men admire; and keepeth within his own *banks of moderation*, and content, till at last he fall into that deep Sea of *divine Sweetness* to which he is hastening: *Moses* having an eye to the recompence of reward, slighted the greatest honour in *Egypt*, he refused to be called the Son of *Pharaoh's Daughter*, Heb. 11. 24, 25, 26. He maketh as little of the pleasures; He chose rather to suffer affliction with the People of God, than to enjoy the pleasures of sin for a season; neither could the riches tempt him; he esteemed the reproach of *Christ* greater riches than the treasure of *Egypt*: such a low esteem would we have of the best things this World affordeth, if we looked, as we should, to things *Eternal*; we have seen them, we have tasted them, we have loathed them, saith *Bernard* speaking of worldly things; the *Dagon* of all sublunary excellencies would fall to the ground before the thoughts of *Eternal* happiness.

[ 2 ] It would moderate our desires after these things, they are for a *Season*, for a *Short time*; and there is nothing of any great importance that is but of short continuance; whether we have more or less, it is not much material; the great thing is, *What shall be our Eternal condition?* We read of some *Hermites*, who were very careful of their *Sepulchres*, but took little care of their *houses*; being demanded the Reason they said, they should dwell but a little while in the *houses*, but should lye a long time in their *Sepulchres*; our abode here is but for a short time, if we have bread to eat, and apparel to put on, enough to serve us to our journeys end, what should we do with more? When a man cometh to an *Inn*, where he is to stay but a night or two, though he hath not accommodations according to his mind, you would think it was a great weakness, if he should send for an *Upholsterer*

to alter his bed, a *Glazier* to mend the window, a *Carpenter* and a *Mason* to rectifie what he thinks amiss; if he be but one degree above a fool, he will for so short a time be content with such things as he findeth. *Mariners*, who intend for a *near Haven*, will not make so large provision as those who take a *long voyage*; and if our stay here be so short as *Constantine* told *Ablavius*, why so much sweat and travel? what mean our *foolish* hearts to be so solicitous about those things to which *ere long* we must bid an *everlasting farewell*? Were our minds intent upon our *Eternal* condition, we would for these things refer our selves to God, as willing to have what God seeth best for us. A *righteous woman* being sick, was asked by her friends, whether she were more willing to *live* or *dye*, she answered, *what God pleaseth*; but, saith one, if God should refer it to you, which would you *choose*? truly saith she, *If God should refer it to me*, I would refer it to him again; what she did in regard of *life*, we would do in regard of all the *enjoyments of this life*; we would leave them to be scrambled for by those who so much *admire* them, and think it *enough* that we have *Heaven* for our portion.

(3.) It would moderate our delight in them, he who breaths after things eternal, will be little delighted with things transitory. Some say, after *Lazarus* was raised from the dead, he was never seen to smile, or to take any content here. After *Paul* was wrapt up into the *third Heaven*, he lived like a man of another world; the world was crucified to him, and he to the world; the world and he lay like two dead bodies one by another; as *Chrysostome* descants upon it, having little affection one to another. It is said of the Sisters of *Theodosius*, that when other Ladies were at their recreations, they retired themselves, that they might converse with God and *Heaven*; and *Theodore* testifieth, that the thoughts of heavenly things was the greatest pleasure and recreation to them; delight in these will extinguish all other delights; as the light of the Sun doth the light of the fire.

(4.) It would moderate our grief both in the want and loss of them. Ecclesiastical History maketh mention of *Anthony* and *Didimus* meeting together; *Didimus* was a man of excellent parts, and eminent graces, but he wanted his sight; *Anthony* asked him, if he were not troubled for his want of sight; he confessed he was; why saith the other, should you be troubled for want of that which *Dogs* and *Flies* have, and not rather be thankful that you have that which the *Angels* count their Happiness, meaning *Grace* for a *Believer* who hath God for his portion, and Heaven for his Inheritance, to be troubled for want of that which a *Dog*, a Reprobate, a Devil may have, is as if a favourite fed with viands from the *Kings* own table, should be troubled he had no part of those scraps given to the *Dogs*; or as if a man who were owner of a Mine of Gold, should complain he were poor, because his money is not in pence, and two pences. It was a poor thing in *Alexander*, who was Lord of the goodliest part of the world, to be vexed because *Ivy* would not grow in his Garden at *Babylon*. It is much more unbecoming a *Christian* who hath Title to *Eternal blessedness*, to be afflicted for the want of these poor inconsiderable things; if we reflect our thoughts upon those glorious things laid up in Heaven, we would conclude with *David*, That our *Lot is fallen to us in a fair ground*, and be little troubled for the want of other things; and as not for the want, so neither for the loss of them. The *Jews* have a saying, When a *Pagan* or *Idolater* loseth his Father, he hath cause to mourn, because he hath no Father left; but when a *Believer* loseth his Father, he hath cause to be comforted; because, though his earthly Father be dead, he hath a Father in Heaven. worldly men, when they lose their Estates, cry out they are undone; and truly you cannot blame them, it is all they have; as *Micah* said, You have taken away my gods, and my Priest, and what have I more? The loss of twenty or thirty pound is a great loss to a man that hath no more in the World; but it is nothing to

him that is worth *many Thousands*: Worldly men have their *portion in this life*; if they lose that, it is all they have; whereas a godly man, when these things are taken from him, hath reason to comfort himself, because he hath *treasure laid up in Heaven*, which no injury of times, no malice of men or Devils can deprive him of. The believing *Hebrews* took joyfully the *spoiling of their goods*, knowing that in Heaven they had a better and more enduring substance. Paulinus, when the Goths invading the City of *Nola*, plundered his House, and took all he had from him, cried out; *Lord let not the loss of these things disquiet me, thou knowest where I have laid up my treasure.*

(5.) It would much sweeten those troubles, and sufferings we here meet with; this we have laid down in the Text. In the former verses, we read of the great sufferings of the *Apostles*, and that that kept them from fainting under these, is partly laid down ver. 17. *These light afflictions cause for us a far more exceeding and eternal weight of glory!* And partly in this verse, *while we look not at things which are seen, but at things not seen, for the things which are seen, are temporal, but the things which are not seen, are eternal.* No suffering seemeth great to him, who hath his mind taken up with the greatness of Eternity.

We read of some *Martyrs*, that they have endured great sufferings, without any sensible feeling of their sufferings; as that young Child, in *Josephus*, who when his flesh was pulled in pieces with Pincers, by the command of *Antiochus*, said, with a smiling countenance, *Tyrant, Thou lovest time; where are those smiting pains with which thou threatnedst me? make me to shrink, and cry out if thou canst*; and *Bainam* an English *Martyr*, when the fire was flaming about him, said, *For apostles talk of Miracles, behold here a miracle, I feel no more pain than if I were in a bed of Down, it is as sweet to me as a bed of Roses*; Surely their strength was not the strength of Bones, nor their flesh as grass, that they should not be sensible of so great sufferings; only they were so much in Heaven, now



they were going to Heaven, that they endured pain, as it were without pain, and sufferings without feeling of their sufferings: Others again, though sensible of their torments, yet endured them with unspeakable courage, and alacrity. Laurence, when his body was roasted upon a burning Gridiron, cryed out, *This side is roasted enough, turn the other*: Marcus of Arethusa, when his body was anointed with honey, and hung up aloft in a Basket to be stung by Wasps and Bees, looked down, saying, *I am advanced, despising you that are below?* And when we see weak feeble creatures, defying their torments, conquering in the midst of suffering; when we hear them expressing the greatest joy, in the midst of their greatest sufferings: singing in Prison, as Paul and Silas did; kissing the Snake, as Henry Voes did; clapping their hands when they were half consumed with fire, as Hawkes did; blessing God that ever they were born to see that day, as John Noyes did; calling their execution-day, *Their wedding-day*, as Bishop Ridley did: We cannot but think there was something more than ordinary, that did thus raise their Spirits; and questionless, this was it chiefly, they had an eye to the *Recompence of the reward*; the consideration of those eternal joyes they were now entring on, did so ravish their hearts and transport their thoughts, that all their suffering seemed light and easie to them. Tertullian, saith the feebleth nothing on earth, when the mind is in Heaven; and as this sweetens sufferings, so all other trouble Jerome thus comforted the Hermite that was fast with his being alone in the Wilderness. *Think of Heaven, and so long thou wilt not think thy self in a Desolation*.

And as all present sufferings are light in comparison of everlasting torments, so, if we think further of the eternal joyes of Heaven, this will make them seem more light; I reckon saith the Apostle, *That the sufferings of this present time are not worthy to be compared with the glory that shall be revealed*, Rom. 8. He puts as it were into one ballance the afflictions of this life, and in the other, the blessedness of He-

ven, and having weighed both, concludeth, that there is *no reckoning* to be made of the *one* in comparison of the *other*.

*Chrysostome* writing to *Stagerius*, to comfort him against the troubles he met with, bespeaketh him in this manner: *If thou wert elected King of some flourishing Kingdom, and wert now going to the Imperial City to be invested with the Regal dignity, though as thou wert passing through the Subburbs, thou shouldst meet with some dirty way, or have some light affront put upon thee by some Passenger; wouldst thou not easily pass by this, and hasten with joy to the Coronation?* Our abode in this life is but like passing through the Subburbs; if we hope for an *immortal Crown* in Heaven, we should make light of whatsoever troubles here befall us, imitating that great Captain of our Salvation, who for the joy that was set before him, endured the Cross, and despised the shame, Heb. 12. 2. *Chrysostome* speaketh of wicked men, whom he calleth the *Devils Hackneys*, who go through thick and thin, through fair weather, and foul weather, stick at nothing the Devil puts them upon, would be verified in us; in reference to God; we would be willing both to do and suffer what God would have us; no trouble would appear grievous, no state and condition of life seem amiss, in which God disposeth of us.

It is reported of a Jewish *Rabbin*. that whatsoever befall him, he would say, *It is good: if any cross accident came, it is good; if any trouble befall him, it is good also; if a second, a third cross, this is good also; for which cause he was called Rabbi.* This also I have read of a religious man who being in a great strait, and not knowing what to do, wrote down all the Letters of the Alphabet in a paper, and spread them open before God, saying, *Lord, here are Letters, and letters make words, and words signify things: do thou put them together, and make of them what thou pleasest;* it would be so with us in some measure, if we looked as the Apostles did, at things Eternal; we would in these temporal things refer our selves to God; we

would be willing to *be* what God would have us to be, and *have* what God would have us to have, and suffer what God would have us to suffer.

(6.) *It would have a powerful influence upon whatsoever we do*; every work we do is a *step* to *Eternity*; as every *step* a Traveller taketh, bringeth him nearer to his journey's end; so every motion, and *action* done by us, is a *step* to our *eternal* condition; every good action *setteth* us nearer an *eternity* of happiness, every bad action *carrieth* us nearer an *eternity* of misery; No sooner is any thing *acted*, but it is presented to the All-seeing eye of God; being viewed, and censured, is forthwith transmitted either to *eternal* reward, or *eternal* punishment; many things in this life which are transient in their *nature*, are yet durable as to their *issue*. A *lease* is written over in *three* or *four* hours, yet the *concernment* of it may be for *many* years, sometimes for *many* *lives*; in like manner it is with us, our *thoughts*, *words*, and *actions*, do not dye as soon as they are past, but are as seeds which are sown in time, and come up in *Eternity*; whether we pray, or sin, whether we do well, or wickedly, we are sowing: and these several seeds sown in *this* world, will certainly come up in the world to come.

We read of some *Rivers*, which after they have run some space, fall *under-ground* and cannot be seen, but after many miles runing under the earth, *break* up again into a great stream: there are many *actions* we do, which are no sooner done, but we as soon forget what we have done, they pass out of our sight; but every one of these will *rise up in eternity*, and will make our *eternity* either more happy, or more miserable: *Cast thy seed upon the waters*, saith Solomon, *for after many days thou shalt find it*, Eccles. 11. 1. It is more properly meant of *works of Charity*, but will hold in all other works; which though at present they pass out of our sight, yet after many days will come up with a plentiful Increase; and if this were well considered by us, *what manner of persons would we be?* how careful and circumspect in all our actions? *Chronickers* have said,

said, Some *things*, tho' otherwise they would have taken more liberty, yet have been more *circumspect* in their actions, knowing what they did would be registered and transmitted to posterity; the like *circumspection* would we have, if we did seriously consider, that all we do will be certainly transmitted to *Eternity*.

(7) As it would have a mighty *influence upon other actions*, so chiefly upon our duties; our religious performances; in which our *Eternal* condition is more especially concerned. What *Moses* tells the *Israelites*, *Set your hearts to all the words which I testify this day, for it is not a vain thing for you, because it is your life*, Deut. 32. 46, 47. may be said of every duty we do; it is our life, our soul, our *Salvation*; our *Eternity* depends upon it, and how strong should that *exhortation* be that hath so great a weight hanging on it? *Cæsar* said, being in a hot fight, *At other times I fought for my honour, now I fight for my life*: In many other things we act for our credit, for our profit, but in holy duties we act for our life, our *Eternal life* is concerned; and therefore, whatsoever we do, we should do it with all our might. It was a boasting speech of *Zenxes*, that he painted for *Eternity*; time hath long since defaced his work, but it is certain, whatsoever we do in Gods service, we do for *Eternity*; we pray for *Eternity*, and bear for *Eternity*; and if he for that reason did whatsoever he painted with the greatest accurateness, would not so much as draw a line but with all possible care; much more should we do it in all the duties we perform: When formality, indifferency, deadness, sleepiness creeps upon us, we should do well to consider that our *Eternity* lies at stake; and this would be a good help against these Distempers; we would not then put off God, and content our selves with such dull and languid performances; this would be like Oyl to the Jack, or wings to the Bird; like sails to the ship or wind to the sails, to carry us on with a full plerophory of affection: It is a direction some give, that we should do every thing we do, as if it were the last time we should do it. *Seneca* in an Epistle to a friend



saith, *That he wrote then to him with that mind and affection, as if he should be called away by death as soon as he had written*: We should do so much rather in our addresses to God: we should pray and hear, and perform every duty, as if it were the *last* prayer we should make, the *last* Sermon we should hear, the *last* duty we should perform; as if as soon as we had done, we should be called away by death, and forthwith enter upon our *Eternal condition*; and this would questionless raise up our affections to the highest pitch of fervency and intention. When we go to hear a *Sermon*, did we consider that it is our life, that our *Eternal* welfare depends upon it, we would give the more earnest heed, as the *Apostle* exhorteth, Heb. 2. 1. We would hear as the *Bereans* did, *with all readiness and greediness of mind*; or as *Christ's* hearers; who are said to have their eyes fastned upon him, Luke 4. 20. and 19. 48. *wholly intent upon him; to hang upon him*; so the word there used doth signify; as catching at every word he spake; when we address our selves to God in prayer, did we set *Eternal* happiness before us, and consider that this depends upon our speeding, or not speeding in prayer, we would with a *holy violence* wrestle with Almighty God; we would neither give our selves nor God any rest, but would lye at the feet of God as so many monuments of importunity, resolving with *Jacob*, not to let him go, *unless he bless us*.

[8] It would render us more quiet and peaceable in our carriage one toward another; it is some worldly interest that mainly causeth one man to bite and devour, and act the part of a *Devil* toward another, *From whence come wars and fightings among you? come they not hence, even of your lusts?* James 4. 1, 4 and what lust it is chiefly, is laid down, *Know ye not that the friendship of the world is enmity with God?* Whereas the wisdom that is from above is first pure, then peaceable, gentle, and easie to be entreated, James 3. 17. There is a Fish which *Alian* calleth the *Adonis* of the Sea; because it medleth with no living thing, but pre-

preserveth a *sweet peace* with all the off-spring of the Sea; for which cause it is loved; and courted as the *darling of the waters*; the *heavenly-minded* Christian liveth on the earth, as that Fish doth in the Sea, *pursuing the things which make for peace*; as much as in him lyeth, living *peaceably* with all men. *Nazianzen*, when there arose a contention in the *Synod* about his Bishoprick, used this speech to those that were assembled; *It is an unbeeeming thing for us who preach peace, to nourish contention*; I therefore entreat you by the sacred Trinity, that you do all things in *peace*; If I be the cause of this *schism*, if I be the *Fonab* that hath caused this storm, cast me into the Sea, that the tempest may cease; put me from my *Bishoprick*, banish me the City, do what you will with me, so you love the truth and peace. *Bernard*, while some brethren were offended with him, telleth them, *I will be at peace with you, though you will not*; when you trouble me, I will be at peace with you; I will give place to wrath, lest I give place to the *Devil*; thus while such as drive on worldly interests, imagine deceitful things against them that are *quiet* in the land; those that mind *Heavenly Eternal things*, labour all they can to promote concord, to keep the unity of the Spirit in the bond of peace.

[9.] It would *much elevate the mind*. *Vision is of an assimilating nature*: *Jacob's Ewes* seeing the rods with white *breaks*, brought forth Cattle *ring-strake* and *speckled*; the *Egyptians* worshipped a *pie* Bull; and whereas some thought it strange, that when one dyed, they should have another of the same colour. *Austin*, thinks the *Devil*, to keep them in Idolatry, might do with their *Cows*, as *Jacob* did with the *Ewes*, present to them, when they conceived, the likenels of such a *Bull*. *Plutarch* telleth of *two deformed Persons*, who often looking upon *beautiful Pictures*, had beautiful Children: this which is sometimes true in *naturals*, will hold more true in *morals*; conversing with low objects, make low, and degenerate minds: What the *Psalmist* speaketh of *Idol-makers*, and *Worshippers*

shippers, they that make them are like unto them; so are all they that put their trust in them; may be said here, *earthly objects*, make *earthly minds*; whereas looking to things Eternal, which are the highest objects, would raise our mind to a suitable height and greatness. Thoughts are *the food of the soul*; the soul feedeth on them, as the body upon meat. Now you know *such meat* as men eat, *such blood* and spirits they have; and look what the *objects* are about which the soul is conversant, such is the *soul*; low objects debase the mind; *high objects*, such as things Eternal, work in men *high minds*, and raise up to a greatness of spirit becoming man, so noble a creature. I doubt not but you would look upon it as a *sordid* thing for men to busie themselves about such *low things* as some (and they great ones) have sometimes done. As *Artaxerxes* in making hafts of *knives*; *Bias* in making *Laniborns*; *Domitian* in stabbing *Flies* with a bodkin; another in stabbing *Frogs*; whereas, if you make any thing your business *below things eternal*, it is exceedingly below that *greatness of Spirit* which should be in men who have *reasonable souls*; especially Christians, who should have *higher aims* than other men. If Children, (saith one) play for *Pias*, bigger boys for *Points*; men for shillings or pounds; there is no great difference, and truly whatsoever you busie your selves about, short of *Heaven*, and things *Eternal*, it is but a more serious trifling, and it is a *shameful thing to be serious about trifles*. If like *Baruch*, you seek *great things*, seek them which are *greatest* and highest, things *Eternal*; and this will be both an *argument* of a greatness of spirit becoming Christianity, and a *means* to raise up your minds to a higher pitch of greatness.

(10.) It would put the *greatest honour* upon us; we count thole the most famous Mountains that are *highest*; thole the goodliest Trees that are *tallest*; thole the stateliest Buildings whose tops reach nearer to *Heaven*; accordingly they are the choicest Christians, whose hearts are most taken up with *heavenly things*. Remarkable is that which is spoken of *Nabab*,



*ab, These are the Generations of Noah;* but before any mention is made of his *Children*, the Scripture first saith, *Noah was a just man, and perfect in his Generation;* and *Noah walked with God;* and then followeth, *Noah begat three Sons, Sem, Ham, and Japhet.* Though it were an honour to *Noah* to be the Father of those *Sons*, out of whose loyns came all after *Generations*, yet it was a greater honour to him to be a *just man*, and walk with God; and therefore (which *Chrysostome* calleth a strange kind of Genealogy) after the Scripture had said, *These are the Generations of Noah;* It first saith, *He was a just man, and walked with God;* and then, *Noah begat three Sons;* implying, that it is a greater honour to be a good man, and converse with God, than to be a Father of the most numerous and illustrious progeny. It is said, *That Jabez was more honourable than his brethren;* then followeth, *And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my Coast, and that thine hand might be with me,* 1 Chron. 4. 9, 10. letting us understand, that it was his *piety*, & conversing with God in *prayer*, that made him more *honourable* than his Brethren. Let the blind besotted world count it a dishonour to walk with God, and converse in *Heaven*; yet this is it that will make men truly *honourable* in the esteem of God, and Angels, and all good men; and will at last make them *honourable* in the eyes of them who now vilifie them. When *Michal* scorned *David* for dancing before the *Ark*: How glorious was the King of *Israel*, who uncovered himself in the eyes of the Handmaids his servants! *David* tells her, *It was before the Lord, and if this be to be vile, I will be more vile;* and of the Handmaids thou hast spoken of, of them shall I be had in honour, 2 Sam 6. The like I say here, those which now despise them, even of them shall they be had in honour; they will at last say with those in the Book of *Wisdom*, *These are those whom we had in derision, &c. but now are they numbered amongst the Saints, and their Portion is amongst the Righteous.*



(11.) It giveth the *greatest satisfaction to the mind*; temporal things may fill, but cannot *satisfie*; the *belly* may be filled, and that with hid treasures, but the *heart* cannot be filled with these things; the *soul* is an immortal substance, nothing but things *eternal* can content it: it first came from Heaven, nothing below Heaven can give it *satisfaction*; as *Noah's Dove* hovered over the waters, but could find *no rest* till she came into the *Ark* from whence she was sent. It is a Maxim, *every thing hath a natural inclination to its original*. Rivers come out of the Sea, and unto the place from whence they came, *thither they return again*. Some say, if a *Partridge-Egg* be taken out of the *Nest*, and be hatched under a *strange Partridge*, yet, upon *first bearing the call* of her own *Damm*, she will presently quit the *Partridge* that hatcht her, and render her self into her own *Covey*; thus the *Soul*, having its *original form Heaven*, can never be satisfied but with heavenly things. One setteth it out by this similitude. *As a heavy Body cannot rest in the air, be it never so wide, nor in the water, be it never so deep, but still sinketh down till it comes to its center*; so the *soul of man* can never find any repose; either in the airy and flitting honours, or in the *earthly* dirty Riches, or in the watery and softning pleasures of this life, till it cometh to pitch upon *God and Heaven*. Satisfaction, which is in vain sought for, in these temporal enjoyments, is abundantly found in *heaven's* things; *They shall be abundantly satisfied with the fatness of thy house*, Psal. 36. 8. he that hath them for his portion hath a goodly *Heritage*, may say to himself with *Deborah*; *Thou hast marched valiantly, oh my soul, that hast got such a booty*; Or *David*, *Return unto thy rest, oh my soul, the Lord hath dealt bountifully with thee*!

(12.) It brings the *greatest measure of joy that this life is capable of*. If one look to the land, behold darkness, and sorrow, Isa. 5. 30. But look up to *Heaven*, and behold *light*, and joy; such as converse in *Heaven*

ven, are (as was before-said) compared to *Mountains*; high mountains being above the middle Region, are free from clouds and storms, there is nothing but calmness and serenity; so *Olympus* is said to be all clear and beautiful; such a beauty and serenity is in the soul of the heavenly-minded Christian; he is like *Adams Paradise*, when there was no flaming sword of terror placed there; like *Solomons Temple*, where no voice of *Ax* and *Hammer* was to be heard; like the fields of *Enna* in *Sicily*, where some say, there is a continual spring, and flowers all the year long: whereas wicked men have mostly their *Heaven* here, and their *Hell* afterward; and most Christians have their *Hell* here, and their *Heaven* afterward; the heavenly-minded Christian hath a double *Heaven*; one in time, the other in *Eternity*; one in the way, another in his *Country*; one in labour, the other in rest; one in working, the other in receiving the reward of his works; as he is now in *Heaven* in regard of his practice and converse, so in regard of his joy, having here the first fruits of *Heaven*, the prelibations of his future happiness; Larks sing sweetest, when they fly highest; then is the soul of the Christian most full of joy, when he is soaring toward *Heaven* in his meditations. Ob, how sweet, saith *Chrysostome*, is the contemplation of *Heaven*? a man would dwell in this contemplation, and not come out of it: A man (saith *Austin*) might age himself in it, and sooner grow old, than weary; that any cavil against the Religious Life as full of sadness, and *Antipodes* to all joy, and cheerfulness, is, because they never experienced it, and it is most unreasonable to censure what they never tryed, it is as if a Judge should condemn a man before he examined his cause, or heard him speak for himself.

*Tertullian* proveth at large, that there is no joy like the joy of a Christian; and indeed what delight may be compared with the delight of that Believer, whose daily fellowship is with the Father, and his Son *Jesus Christ*; whose converse is in *Heaven*; who is continu-

tinually drawing water out of the *wells of Salvation*, and bathing his soul in those Rivers of *Everlasting pleasures*? Some observe, that the *Grasshopper* neither feeds upon *grass*, as beasts do, nor upon *seeds* as birds do, nor upon *Flowers* as bees do, only feedeth on the *dew* falling from Heaven, and yet is both a *nimble* creature, often skipping up and down, and a *cheerful* creature, frequently *singing*; a true *Believer*, as he doth not much trouble himself about the *world*; so for the most part he hath *little of it*, at least in regard of what the world giveth, but conversing with things *heavenly and eternal*; this filleth him with more joy, than others have, *when their Corn, and Wine encreaseb.*

(13) It conduceth *much to the encreasing of heavenly light and knowledge*; the *higher* men stand, the *further* they see; they that are in a *Plain* cannot see far; they that are in a *Valley* see but a little way; such as are in a *bottom of a well*, see only that point of the *Heavens* that is perpendicularly over their heads; whereas, those that stand upon the *top of an high Mountain*, see over all the *Country round about*; questionless they who are frequently conversing in *Heaven*, cannot but know more than other men. *Origen* upon those words of the Apostle, *Rom. 11. That when the fulness of the Gentiles is come in, all Israel shall be saved*; hath this expression, what is meant by *all Israel shall be saved*; and what by the *fulness of the Gentiles*; only, God knoweth, and his only begotten Son; and perhaps some of the friends of God, of whom Christ speaketh. *I call you no more Servants, but friends*; for all that I have heard of the Father, I have made known to you; such as are Gods friends, know more of his mind than others. *The secret of the Lord is with them that fear him*, *Psal 25. 14.* The Papists say of *Bonaventure*, that being asked by *Aquinas*, out of what *Books* he had those *heavenly expressions* that were in his writings; he pointed to the *Crucifix*, saying, that is the *Book* which prompts to me what I write, being prostrate at the feet of that *Image*, I receive more *light from Heaven*, than from all the *Books I read*: if what they ascribe

to the *Crucifix*, we transfer to *Christ* himself, it will hold for, a sound truth, *They looked to him, and were lightened*, Psal. 24 5.

14. It would *sweeten death, and that nothing else can*. It was an usual speech among the Heathens, *that only Christians were contemners of death*. The Philosophers, especially the *Stoicks*, made it their work to furnish themselves with arguments, and get their hearts into such a *frame*, that they might be above all *passions*; might not fear any evil that could befall them, no *not death* it self; and though in other things they went far, even to the shame of most Christians, yet when it came to *death*, they *fell short* of what they propounded to themselves. Though while Men look upon *death* at a distance, they may hope by the improvement of *Philosophical arguments*, to master the fear of death; yet when death cometh in *good earnest*, when all the senses, the ports of the soul are beset with the ambushes of death; when *death* mounts up all her batteries, & beateth down one hold after another, driving the soul from one part of the body to another, till at last the soul be forced to quit her former habitation? when a man comes to feel what he never felt before, to do what he never did before, nor is ever to do a *second time*; when he cometh now to have the last cast for an *eternity* either of *happiness* or *misery*, to cease any longer to be what he was before, and to enter upon a *new, but never ending* condition; when it cometh to this, they must be better and higher arguments than can be learned in nature's school, that will be able to afford support and comfort to the departing soul. As soon may a man think to gather *Grapes* of Thorns, and *Figs* of Thistles, as by the sole improvement of these, to grapple with the terrors of death. *Lysius* lying upon his death-bed, when a friend that stood by, said, *It would be in vain to suggest any argument of consolation to him, who was so well acquainted with the writings of the Stoicks*; he is said to turn himself towards Christ, saying, *Lord give me the true Christian patience*; whereas, the Believer whose mind is taken

en



ken up with *heavenly* things, being already dead to the world, findeth it no hard matter to part with it; as that Martyr, *Julius Palmer* said, to them that have their souls *linked to the flesh, like a Rogues foot to a pair of Hocks*, it is indeed hard to dye; but for him who is able to separate soul and body, by the help of Gods Spirit, it is no more mastery for such an one to dye, than for me to drink this cup of Beer; having before-hand sent his heart to Heaven, he looketh upon death as a favourable wind to carry him sooner to his desired Haven. *Moses converseth with God, as a Man converseth with his friend*; and when God bad him go up to the Mount, and dye there, *Moses* maketh no more of it; he went up into the Mount, and died according to the word of the Lord. The *Jews* say that his soul was sucked out of his mouth *with a kiss*; he who now converseth in Heaven, when he dyeth, *only changeth his place, but not his company*; removeth to a higher form, but continueth at the same School.

(15.) It would give us, after death, a wide and large entrance into Heaven. They that look here to things *Eternal*, shall after this life have possession of them; shall sit down with *Abraham* and *Isaac*, and *Jacob* in the Kingdom of Heaven; when others who look no higher than things temporal, shall be called the least in the Kingdom of God: The Apostle blesteth God, because he had made them meet to be made partakers of the inheritance of the Saints in light, Col. 1. 12. Men must be meet for Heaven, before they come there; they who are now strangers to God, and Heaven, what should they do in Heaven, where the great happiness consists in the enjoyment and service of God? whereas, they who make it their business to lay up treasure in Heaven, shall have a ready admittance into Heaven, a free participation of whatsoever blessedness is there treasured up; whatsoever happiness there is in the sight and enjoyment of God; whatsoever solace in the embraces of a dear Saviour; whatsoever Satisfaction in the society of Angels and Saints; whatsoever joys and pleasures are in that place

place of *bliss*; all this, and much more than we can imagine, shall be the undoubted portion of those who make *Eternal things their aim and end*. He who hath his heart and mind in Heaven while he liveth, may assure himself of Heaven when he dieth; it is his now by way of *election*, and shall be hereafter his by way of *fruition*; now he walketh *with* God, then he goeth *to* God; while he is *here*, he converseth in Heaven; when he goeth hence, he taketh possession of it; *having chosen that better part, it shall never be taken away from him*. To conclude this *Use*, let these many *advantages* serve as so many *incentives* to quicken us to *this duty* in the *Text*, of *looking to those things that are Eternal*.

Chap. XIV. *Various other considerations to make provision for Eternity.*

4. **B**E exhorted to make timely provision for that *Eternity* we must ere long enter upon. By things *Eternal* spoken of in the *Text*, we are chiefly to understand the *unseen eternal things in Heaven*; as appeareth by comparing this with the foregoing *verse*; accordingly the thing I would *exhort* to, is to secure these to our selves; this is it which is so often called for in Scripture, though under different expressions; as, *Seeking first the Kingdom of God*, Mat. 6. 33. 20. John 6. 27. Luke 13. 24. Phil. 2. 12. 1 Tim. 6. 12. 19. 2 Peter 1. 10. *Laying up for our selves treasure in Heaven, Labouring for that meat which endureth to everlasting life, Striving to enter in at the Strait gate, Working out our Salvation, Laying hold upon eternal life, Laying up in store a good foundation against the time to come, Giving diligence to make our calling and election sure*. All which, and many like expressions, tend to the same purpose, and do all call upon us to practice that *necessary duty* I am now to speak to; in speaking to which, I shall first propound some *Motives* or *Considerations* to quicken us to it; then by laying down some *Directions*, shew how we may do

do it more successfully. For *Motives* take these :

(1.) This is the *one thing necessary*; the *great thing we have to do*, τὸ ἕρπον if we do not this, we do nothing; those who mind only *temporal* things, neglecting this, are said, *to walk in a vain shew, and disquiet themselves in vain*, Psal. 39. 6. *To weave the Spiders web*, Isa. 59 5. *To labour for that that is not bread*, Isa. 55. 2. *To labour for the wind*, Eccles. 5. 15. *To labour in the fire, and weary themselves for very vanity*, Hab. 2. 13. That this is the *main thing* we have to do, will appear upon this following account.

(1.) It is the *end for which God sent us into the world*. If a *Philosopher*, being asked why he came into the world, could say, *that I might contemplate Heaven. Heaven is my Country, my great care is for that*; much more should we *Christians* think so, and accordingly answer the end of our coming hither; it is a great deal of care we take about the things of this life; what we shall eat, and what we shall drink, and wherewith we shall be clothed; and all this we may do, our Heavenly Father knoweth we have need of these things; but what is all this to Eternity? What is all this to the great end for which we come hither? God did not send us into the world to eat, and drink, and buy and sell, &c. but that we might serve him, and save our own souls; all other things are *impertinent* to that errand we came for. A devout Pilgrim travelling to *Jerusalem*, in his way passed thorow many *Cities*, where, though he saw many rare *Monuments*, and found courteous *etertainment*, yet would say, *This is not Jerusalem, this is not the end of my coming*. Amongst those many good things we have, and other things we do, we should still think with our selves, this is nothing to Eternity, this is not that we came into the world for; other things perish with the using, Col. 6. 13. & Col. 2. 22 Our most needful care as to this life, is to provide food for these bodies, which cannot long subsist without it. all the labour of man is for his mouth, Eccles. 6. 7. He that labour-eth for himself, for his Mouth craveth it of him,

him, *Prov.* 16. 26. Yet the Apostle telling us, *meats are for the belly, and the belly for meats*; adds withal, *God shall destroy both it and them*, 1 *Cor.* 6. 13. But when both these are destroyed, we have an *Eternity* to enter upon, and that should be the great matter of our *care*, as being the *main* thing we came into the world for. Whatsoever else we *think*, or *do*, we should still consider, *Eternity* is to be provided for: if we neglect this, all we do is nothing, and it will be a sad reflection upon our *death-beds*, when over-looking our by-past lives, we shall find that we have all *this time* busied our selves about impertinencies, and neglected that great work for which we were sent into the world.

[2.] It is for this end God giveth us all the precious time we have; wise men will not suffer their servants to spend *their time* about such work as will not pay for the *Candle* they burn in doing it; neither would God give us so much *precious time* to be spent about those *petty* things, those nothings that most men are employed about; nothing less than the service of God, and *working out our own salvation*, will bear proportion with that invaluable talent of Time God hath indulged to us, I gave her space to repent of her *fornications*; God doth not give us so much time to be ravelled out about *trifles*, but to *repent*; to make our peace with God, and make provision for our *Eternal* condition; the time spent about other things, is but *lost time*. It is said of *Abraham*, and some other *good men*, that they dyed full of days; but some observe, it is no where so said of any *wicked men*; Their days are not full, but empty; they possess months and years of vanity, *empty months*, as *Gregory* calls them; alluding to that, Some more refined *Heathen* thought that not worthy to be called by the name of *life*, which is *not spent in doing good*. *Seneca* saith of a *vitious Person* who arrived to a great age, that he was *along time*. but lived but a little space; and of another, alluding to *Mariners*, he was *ossed up and down much*, but *sailed little*, such persons



sons will have a sad account to make at *last*, who bring their *years to an end, as a tale that is told*, spending all their time about other things, and neglecting this; one expresseth it thus, suppose a *Merchant* should send his *Factor* beyond the Seas, to negotiate his affairs; and after his staying there *seven or eight* years, being called for home by his Master, and demanded *how he spent his time*, should bring in such an account as this: So much time spent in *Hawking* and *Hunting*, so much in going to *Taverns* and *Ale-houses*; would not every man laugh at so fond a *reckoning*? But suppose, being asked further *what he had done about his Masters occasions*, he should answer, that his *time* was so taken up with the other, that he could allow *no time* for his Masters business; would he not be thought worthy of a *severe punishment*? The *time* is coming, when we must be answerable to God for every *hour*, every *minute of time* we spend; and let us think before hand how sad it will be, if being summoned before Gods tribunal, we shall be able to give in *no other account* than this, so much time spent in *eating, drinking* and *sleeping*, so much in the pursuit of the *profits* and *pleasures* of the world; perhaps so much in *gluttony* and *drunkenness*, in *chambering* and *wantonness*, in *strife* and *envy*; in the mean time *little or none* in that *great work* for which *all our time* was bestowed upon us.

(3.) It is for *this end*, that God giveth us his word and Gospel, his *Sabbaths* and *Sacraments*, and all the *Means of grace* we live under; for *this end* he sends his *Ministers* to make offers of *Eternal happiness*; to *this end*, they bring *line upon line*, *precept upon precept*, *exhorting*, *admonishing*, *persuading*, *beseeking* us to look after the things of our *everlasting peace*; and if, notwithstanding all these *helps* to Heaven, we shall neglect *so great Salvation*; this will make our condition more sad, our condemnation more *inexcusable*; it is not here as it is in *Living*s, and other *Ecclesiastical* promotions, which perhaps are worth *an hundred*, or *two hundred pound* by the year, and yet not above

ten or twenty pound in the Kings Books; no, God taketh exact notice what means we enjoy, how many *Sabbaths* we have, how many *Sermons* we hear. The year, and month, when the word of God came to the Prophets, stand upon record in Scripture, Ezek. 1- 1. and 81, &c. There is never a *Sermon* preached to us, never an *exhortation* pressed on us by the Masters of the Assemblies, never a *motion* from Gods Spirit, but are laid up in store with God, and sealed up amongst his treasures, and will at last day be produced as so many *swift witnesses* against us, if we turn our backs upon so many offers of Salvation; and when we shall call to mind what *helps* and *furtherances* we have had, and what *little* improvement we have made of them; how much God did for us, and how little we did for our selves; how much God did to save us, and how little we could be perswaded to do toward our own *salvation*; the thoughts of this will be as so many *coles* of fire, to kindle and encrease the *flames* of our justly deserved torments, as so many *rods* or *scorpions* with which conscience will lash us to all *Eternity*; this being then the great thing we have to do, what remaineth but that we set about it?

[2] Consider, there is no man whatsoever, but will one time or other approve of this course, and justify the practice of those who are most serious and diligent in providing for their eternal condition: Wisdom is now justified of her Children, but will be one day justified of her greatest adversaries. Pliny the second being written to by a friend to give some directions, how he might better order his conversation; wrote back to him, that he would not trouble him with many directions, but would give him one which might serve in stead of all; that we would be the same men when we are well, that we profess our selves to be, and promise to be when we are sick. It was the saying of a more refined *Heathen*, but verily it is a speech deserving to be written in letters of Gold. or rather to be engraven with the point of a *Diamond* in the hardest Rock, in such legible characters, that whosoever runs, may read

read it; Oh *how happy* a thing were it, if men were *always* of the same mind that they are of upon their *sick-beds*? It is noted by *Zaleuchus* in the Proem of his Laws, that *when men come to dye, their invades them a sorrow for what they have done amiss, and an earnest desire that all their former life had been just and vertuous.* And as remarkable was that saying of *Plato*, *Know this for certain, that when a man cometh to this, to see that he must dye, there cometh upon him both a great fear and a great care of those things which he before neglected in his life-time.* It is an usual thing for *carnal men*, in the time of health, to look upon the service of God as a *weariness*; to cavil against the *strictness* of Religion; what need is there of so much praying, and hearing, and pains-taking? but it is a rare thing to hear men speak thus upon their *death-beds*. Some say, the *Mole*, which continueth blind all her life-time, hath her eyes open towards her death: how many have we heard of, who have *lived all their time*, as if there were *neither God, nor Heaven, nor Hell*; yet at the time of *death* have their eyes opened, and conscience awakened? How many, who have passionately befooled and blamed themselves for their former neglects; one crying out, *call time back again*; another, *My life is done, but my work is undone*; others wishing that God would *try them once more*; that they might live a little longer time; promising *what lives* they would lead; *what care* and pains they would take: or if any be so far given over to a stupid security, that the grim face of Death cannot awaken them; it will be certainly thus with them soon after death. *Beliarmino* telleth of a worldly wretch, whom he went to visit upon his death-bed, who, when he exhorted him to make provision for another world; answered him, Sir, *I have much desired to speak with you, but it is not for my self, but in behalf of my wife and children; for my self, I am going to Hell, neither is there any thing that I would desire in my own behalf*; and this he spake, *said he*, with such composedness of mind, as if he had spoken of going to his chamber.

but to the next *Town* or *Village*; *vile brute!* who could be so apprehensive of his going to Hell, and be no more affected with it? could a Man have spoken with this *stupid sot*, after he had been some time in Hell? do we think he would have made as *light* of it, as he did then? Certainly if *fear* will not work upon men, *feeling* will. It is said of *Dives*, Luke 16. 23. *That in Hell he lift up his eyes, being in torments, and saw Abraham a far off.* He who all his life time scarce ever looked upward toward Heaven, yet *being in Hell-torments, he lift up his eyes*; the most stupid conscience will then be *awakened*; they who *now* will not see, shall *then* see, and be confounded; in the *latter days* they shall *consider* it, Jer. 30. 24. Oh how happy a thing were it if men were of the same mind *now*, that they will be of *then*, that they would be perswaded to do that *now*, which *afterward* they will most passionately wish they had done, that they would but do that in time, which all the world would be glad to do when it is too late! On the other side, how sad is it that men should never *consider* this, till they be awakened by *everlasting burnings*? *Parisiensis* calleth such the *Batts of Faith*; as *Batts* do not look forth till the Sun is down: so it is with such; *Austin* compareth them to them who awake out of a *Lethargy*, and fall into a *strensie*; they awake out of a dead *Lethargy* of *stupid carelessness*, and fall into the *Phrensie* of *horror* and *everlasting despair*: to conclude this *particular*; being there is no man whatsoever, but will one time or other approve of this course; it should be our care now to set about it, to do that in time, which we will wish we had done, when it will be too late.

[3.] Consider, *that wisdom is in nothing so much as in this.* There is, saith the *Philosopher*, a *wisdom in some particular*, as when men are wise in their professions, and *wisdom in general*, when men are about their *chief good*; by how much greater the end is we aim at, the greater is the *wisdom* that is used in the attaining it. *Eternal happiness* being the *chief good*, *wisdom* is mainly seen in securing that for our selves. There are three things in which true



wisdom consists ; *first*, to propound to our selves the chief good, the *right end*, which is *Eternal* blessedness : *Secondly*, to pitch upon the *right means* conducing to this end : *Thirdly*, to arm our selves against those difficulties which might hinder us in the attaining it ; as we act *in this*, such we will appear to be at *last* ; if we be such as make *seasonable* provision for our *everlasting* condition, we will appear to be *wise men* indeed ; but if after all our cares and plottings for *other* things, we shall have neglected *this*, we shall shew our selves the *greatest fools* ; it was for this cause that God calleth the rich man *Fool* ; he was *wise* enough for the world ; he knew how to get it, he ordered his business so, that his ground brought forth plentifully ; when he had it, he knew how to keep it ; he resolved to pull down his barns, and build greater ; he knew likewise how to enjoy the *comfort* of it ; *Thou hast goods laid up for many years, take thine ease, eat, drink and be merry* ; but because all his wisdom extended only to these things, making no provision for his future estate, God calleth him *Fool*, *Thou Fool, this night shall thy soul be required of thee* ; and then adds, *so is he that layeth up treasure for himself, and is not rich toward God*, that is careful about things *temporal*, but makes no provision for things *Eternal* ; we use to look upon them as *unwise* men, who have only from hand to mouth ; who look only for a present supply, but take no care for their future subsistence ; such are we, if all our care be limited to this *short life*, without providing for our *future estate* ; certainly they only are *truly wise*, who are *wise unto Salvation* ; such as are *wise* for other things, and regardless of this, will at last appear to be the greatest fools ; *He that getteth riches and not by right, shall leave them in the midst of his days and at his end shall be a fool* : He that maketh it his great business to get riches, and so as he may get them, careth not whether it be by *right* or *wrong*, shall not only lose them, when he hath most need of them, but shall have beside the imputation of a *fool*, though the *Psalmist* saith of such men, *Whiles he lived, he ble*

sed his soul, and other men praise him, thinking he doth well unto himself, yet this his way is his folly, Psal. 49. 13. 18. & this his folly will at last appear to all men; at the end of his days he shall be a fool; he was a fool before in the opinion of God and all good men, but then he will appear so, both to all others, and to himself likewise; he will then say, what a fool was I to pamper a vile body, and neglect a precious soul; to take so much care about a short temporal life, and make no provision for my everlasting condition?

[4.] *Things Eternal are worth the securing, and worth all the pains we can take in securing of them;* The Psalmist speaketh of them by way of admiration, Psal. 31. 19. *Oh how great is thy goodness which thou hast laid up for them that fear thee!* The Apostle saith, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,* 1 Cor. 2. 9. What one saith of *Venice*, that he that never saw it will not believe, and he that hath stayed there but a while, cannot know the statefulness of it; may be more fitly spoken of *Heaven*; we cannot comprehend it, till we are comprehended by it; *It doth not yet appear what we shall be,* 1 John 3. 2. The best way to help our thoughts in conceiving of it, is to represent it to our selves by those descriptions, and comparative expressions, by those particular good things the Scripture sets it out by: As when a Mother (saith *Anselm*) giveth a great Apple to a little Child, though when the Apple is whole there be as much sweetness in it; yet because the Child is not able to make work with it, she cutteth in several pieces, and giveth the Child one piece after another; so we being not able to conceive what the *Happiness of Heaven* is in it self, the best way to relieve our weakness, is to cast our eyes upon those several ingredients which seem to constitute this happiness; as a man that stands upon the shoar where the main Sea runneth, though he can neither see the length, breadth, nor depth of it, yet by what he seeth, he seeth it to be a vast thing:

In like manner, though *Eternal happiness*, be infinitely beyond our comprehensions, yet looking thus upon it, it will appear to be a most blessed and desirable thing, well worthy of our greatest care and industry. It is storied of one *Evagrius*, a Rich Man that lying upon his death-bed, being importuned by *Sinesius* his godly *Bishop* to give something to charitable Uses; he yielded at last to give three hundred pounds, but first took bond of the *Bishop* that it should be repayed him in *another world*; before he had been one day dead, he is said to have appeared to the *Bishop*, delivering in the *Bond cancelled*, as thereby acknowledging, that what was promised, was made good; It is likely the Relation is *fabulous*, but this is *certain*, one days being in *Heaven*, will make a sufficient recompence for whatsoever we *give*, or *suffer*; or *do*, or *can* do, much more the eternal enjoyment of it, and seeing there is such a far surpassing, and *eternal weight of Glory* set before us, what manner of persons ought we to be in all holy conversation, and godliness? *Julius Caesar* coming towards *Rome* with his Army, and hearing that the *Senate*, and People fled from it, said, *They that will not fight for this City, what City will they fight for?* and truly, if we do not take pains for *this happiness*, what is it we will take pains for? one would think, if we did but hear once in our lives-time that there were such an *happiness* to be had, we should make it the business of our whole lives to get an interest in it; and think no pains much, if by any means we might obtain it, in *other* things, if we be convinced of the worth and excellency of them, we need no other motive to engage us to the pursuit of them: When the Spies had taken a view of the Land of *Canaan*, finding it to be a *goodly Land*, abounding with all sorts of good things, they thus bespake the People. *We have seen the Land, and behold it is very good, why then are ye still? be not slothful, but go and enter, and possess the Land.* *Canaan* was a type of *Heaven*; by that little survey we have now taken of it, we find it is *very good*; why then are we still?

what

what means the *lukewarmness*, and indifferency that is found in most of us? where are those affections which use to be so eagerly carried out upon meaner objects? certainly, did we know the *gift of God*, did we know, or at least seriously consider what *eternal blessedness* is; we would be willing to do any thing, would refuse no labour, stick at no difficulty, so as we might be partakers of it: if those *Roman Gladiators*, to whom the *Apostle* seemeth to allude, 1 Cor. 9. 24. fighting but for a little airy honour, were *temperate in all things*; and as some report, when they entered into those schools, vowed to suffer themselves to be enchained, beaten, killed, to endure any thing; much more should we be willing to do any thing; they doing it to obtain a *corruptible Crown*, but we an *incorruptible*.

[5.] We have but a *short time to secure this eternal happiness*; *This I say Brethren*, saith the *Apostle*, it is thought to allude to *Sailes* or *Curtains*, which though they seem large, when they are extended, yet being folded up, are brought into a *small compass*: So *Time*, that God hath spread like a *Sayl* over all things below, hath now for some Thousands of Years been rousing up; the Day is hastning, when *time shall be no more*; and from thence the *Apostle* exhorteth to a holy indifferency toward *temporal things*: *It remaineth that they that have Wives, be as though they had none*, &c. it is as if he had said; Your time is short, and you have business enough another way; there is water little enough to run in the right Channel, let it not then *run wast*; you have no such *spare time*, that you should spend it about *unnecessaries*; and if time in general, which hath now lasted above *five thousand years*, be short, in comparison of *Eternity*, much more that little scantling of time which any of us have here to spend; we are but of *yesterday*, and know not, saith one, where we shall be to *morrow*; our soul is in our body like the young *Bird* in the shell, that will soon break, and the *Bird* fly out; like a *Candle* in a *Lantern* full of holes, which is blown out with every puff of wind. It was



the speech of *Marcus Aurelius* upon his death-bed, *When we begin to live, we imagin our life will endure a whole World, but when it is ended, it seemeth to us to be but a puff, and a blast of wind.* The Scripture sometimes expretheth the term of mens lives by Years, *Psal. 90. 10. The days of our yars, are threescore years and ten:* sometimes it is reduced to months, *Job 14. 5. The number of his months are with thee:* sometimes it is confined to day, *Psal. 90. 12 So teach us to number our days, &c.* sometimes it is confined to a day, *Job 14. 6. That he may accomplish as a hireling his day*

A man that hath some great work, that must of necessity be done, and but one day for the doing it, had need *work hard*; it is so with us, onely we are upon a far greater uncertainty; the *shortest day* hath its morning, noon, afternoon, and evening; so that he that hath *work to do*, knoweth before-hand what *time* he hath for doing it, but it is other-wise in the *day of our life*; some have a morning, but no noon, they are born, and forth-with dy, *step* from one grave to another, from the *grave* of their mothers womb, to the *grave* of the earth, the common mother of all; some have a *noon*, but no *afternoon*, their Sun sets at *mid-day*, when their bodies are full of strength, and their bones full of marrow; some have an *after-noon*, but no evening; and which of these may befall us we know not.

There was a *Jewish Youth* that went to a *Rabbie* desiring him to instruct him in the *Law*; the *Rabbi* asked him how old he was, he answered, *eight*; he told him he was too young to understand the *Law*, willing him to stay till he were eight years older, and then if he came, he would instruct him; the Youth reply'd, Sir, *I have been often in the Church yard, and have observed, that there are as many graves shorter than I, as there are longer, and if I should dy before I be eight years older, what will be come of my Soul, if I be ignorant of the Law?* That many are snatched away by Death, in the morning of their Age, we see by daily experience, what befalleth them, may befall any of us; and how sad would it be if *Death* should take us out of this world, before

fore we have made provision for another? It was a cutting speech of *Cæsar Borgius*; while I lived, I provided for every thing but Death; *now I must dy, and am unprovided to dy*: What provision we make for this world, whether we have more or less, is no great matter, our abode here being for so short a time; the great thing is, what Provision we make for death and *Eternity* that follows it; and seeing the time of our life, the only time of providing for it is so short, it infinitely concerneth us to improve this short time to the best advantage, to *work the work we have to do, while it is day.*

(6.) *When this short time is once past, there is nothing to be done in this great work; If a Man dye, shall he live again,* Job 14. 14. It is an affirmative interrogation, and hath the force of a strong *Negation*; he shall *not live* again as to a natural Life; this life is called *an earthly House*, 2 Cor. 5. 1. being once dissolved, it shall not be inhabited from Generation to Generation; it is a *Tabernacle*. in the same place, *A Shepherds Tent*; Other *Tents* are taken down, and set up again, but when *this* is taken down, the stakes thereof are removed, and the cords broken, it is never set up again till the Resurrection; It is a Candle, *The spirit of man is the Candle of the Lord*, Prov. 20. 28- if it be once put out, it is never lighted more; the Sun of our life being once Set, it never Riseth again, after the evening of its setting, there is never, (*till the last Resurrection*, Job 14. 14.) a morning of its uprising; the *Glass* of Life being run out, it is never turned again; *we are as water spilt upon the ground, which cannot be gathered up again; A wind that passeth away, and commeth not again,* Psalms 18. 30. *As the Cloud is consumed and Vanisheth away, so he that goeth down to the Grave shall come up no more,* John 7. 9. *As the Flood decayeth and dryeth up, so Man lyeth down, and riseth till the the Heavens be no more,* Job 14. 11, 12. It was the saying of *Charles the fifth*, *I have spent my treasure, but that I may recover again; I have lost my health, but*

that I may have again; but I have lost a great many brave Souldiers, and them I can never have again; the like may be said here, other things may be lost. and yet recovered again; *Job* lost his whole estate, yet God blessed his latter end, more than his beginning; *Hezekiah* lost his health, and fell into a grievous sickness, yet God added fifteen years to his life; but if the time of Life be once past, it is past all recovery; to weigh the Fire, to measure the Wind, and to call back a Day that is past, are three things mentioned by the Angel, of the like impossibility. 2 *Esdra*s 4. 5. While the Sheep liveth though the wool be clipt off every year. yet it groweth again to the like weight; but clip it off when the Sheep is dead, and there never commeth any more: while life lasts, this much of our time be wilfully lost, and much snatcht away against our will, yet by our repentance, and future care we may regain it, as that expression redeeming the Time implieth; but if the term of Life be once past, there is no redeeming of lost time; being once entred upon our Eternal Condition, there is no returning back to the enjoyment of formerly neglected opportunities. When a few years are come, I shall go the way whence I shall not return, *Job* 16. 22. After death, there is no returning back to do any of these works we might have done here. *Eccle*. 5. 10. Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. *John* 9. 4. I must work the work of him that sent me, while it is day; the night cometh when no man can work. I might shew it in all those works we are to do, in reference to securing Eternal Happiness; are we to secure it by praying? as Whosoever shall call upon the name of the Lord, shall be saved *Rom*. 10. 16. that is not to be done after Death; Because He hath enclined his ear unto me, therefore will I call upon him as long as I live, *Psal*. 116. 10. Implying, when he should cease to Live, he should cease to Pray; Are we to secure it by hearing? as, (Hear and your Soul shall Live, *IIa*. 55. 3.) Neither can that be done after Death. Dives de-

fired

fired that one might be sent to preach to his Brethren on Earth, but desired none for himself, knowing it was then too late. Are we to do it by *praising God*? *Death cannot praise thee, the grave cannot celebrate thee*, Psal. 50. 23. Are we to do it by *Repentance*? which is therefore called a *Repentance to salvation* 2 Cor. 7. 10. Repentance depends upon Time; *I gave her space to repent of her fornication*. when the time of life is past, (though men cry like that fool *Bernaldus* speaketh of, *Oh Repentance, Repentance where art thou, where art thou, Oh Repentance?* they shall find no place for Repentance, though with *Esau* they seek it carefully with tears: Are we to do it by *believing* in Christ? as, *Believe on the Lord Jesus Christ, and thou shalt be saved*, Acts 16. 31. After this life there is no future offer of Christ to be expected, *The days come, when you shall desire to see one of the days of the son of man, and shall not see it*, Luke 17. 22. Are we to do it by *Hope*; which is therefore called the *Hope of Salvation*? *To him that is joynted to the living there is hope*, 1 Theff. 5. 8. but after death there is no place for hopes; *What hope hath the Hypocrite when God taketh away his soul*, Job 27. 3. The door of hope and mercy is then for ever shut up. *Alexander* laying siege to a City that refused to yeild upon his summons, caused a *Torch* to be lighted, letting them know *while that Torch burned*, they might have conditions of peace; but if they stood out till that was burned out, they must expect nothing but Fire and Sword; the time of this life is a torch of Mercy that God hath lighted, while this *l. st.*, we have opportunities to *make our peace with God*, but if we neglect it, it ceaseth for ever.

*Chrysostome* observeth, that whereas God hath given many other things double; *two eyes* to see with, *two ears* to hear with, *two hands* to work with, *two feet* to walk with, to the Intent that the failing of the one might be supplied by the other; he hath given us but one soul; if that be lost, hast thou (saith He) *another soul to give in recompence for it?* I shall add, as



he hath given us but one soul to provide for, so he hath given us but *one* life to make provision for it; we have not a *brace* of lives, that we may recover in the *latter*, what we have lost in the *former*. They say, there is no offending in war *twice*; it is certain there is no offending twice in this kind, if we mispend this life, we have *no other* life to live here; if happiness be *once* lost, it is for *ever* lost; & seeing after death there is no doing any thing in reference to Eternal happiness, it should be our care to do it *now*, as our Saviour argued; *I must work the work of him that sent me while it is day, the night cometh when no man can work*; and not only to do it, but to do it with all possible diligence. So Solomon upon this ground exhorteth, *Whatsoever thy hand findeth to do, do it with all thy might; for there is no work in the Grave whereunto thou goest*.

[7.] Consider, *there are but few who obtain Eternal Happiness*; it is indeed a Doctrine that carnal men do not love to hear; when Christ told the Jews, *That there were many Widows in Israel in the days of Elias*, Luke 4. 25, &c. yet to none of them was *Elias* sent, but to *Sarepta*, to a Woman that was a *Widow*; and many Lepers in the time of *Elizeus*, and yet none of them were cleansed, saving *Naaman the Syrian*, thereby implying, though many live in the bosom of the Church, yet but a few shall be *saved*; the Text saith, *When they heard these things, they were filled with wrath, and thrust him out of the City*; but how unwelcome soever this doctrine is to many, it is a certain truth, that shall stand more firm than the *Sun*, that faithful witness in *Heaven*; if we ask of the days that were before us, even since the time God created man upon the earth, we shall find this to be most true in all the several *Ages* of the world; in *Noah's* time the world could not but be very populous, having lasted so long, and men living *eight* or *nine hundred* years, yet there were but *eight* persons saved in the *Ark*; though it be questioned by Divines, whether all that were *temporally* destroyed, were *eternally* damned; and we may think more charitably of *some*, especially *children*, and

and such as were not capable of faith and repentance, yet for the generality, the Scripture saith, *That all flesh had corrupted their ways*; and the Apostle calleth them, *the world of the ungodly*, 2 Pet. 2. 5. Who would have thought that in those *five populous Cities* of the Plains, there should not be found *ten righteous persons*? yet for want of so small a number, *four* of those *Cities* were overwhelmed with a deluge of fire and brimstone. We read of *six hundred thousand Israelites* that went out of *Egypt*, yet of all these, *two* only entered the Land of *Canaan*; as *Canaan* was a type of *Heaven*, So *Origen* maketh those *two* that entered there, a type of those that are *saved*, and the rest, of those that perish; if we come to *David's* time, he complaineth, *The Godly man ceaseth, the faithful fail from amongst the children of men*; they are all gone a stray, there is none that doth good, no not one, Psal. 12. & 14. In *Elijah's* time they were so few, that he thought himself alone, and Gods highest number did amount but to *seven thousand*, and what were they amongst the many thousands of *Israel* and *Judah*? *Isaiah* complaineth, they were but a small remnant, comparing them to the shaking of an Olive-tree, two or three berries in the uppermost boughs, Isa. 1. & 17. 6. *Jeremiah* complaineth, Jer. 3. 14. they were but one of a family, two of a tribe; And *Micah*, Compareth them to the gleanings after Harvest, and the gatherings after Vintage, Micah 7. 1. Indeed in *Christs* time they grew up to a flock, and multiplied more in those following times, yet this lasted not long; about three hundred and fifty years after arose a pestilent Heresie, when the world groaned to see it self turned *Arrian*; and some time after those other *Hydraes* heads, *Mahometanism* and *Papery* sprung up, which to this day have over-spread so great a part of the world; and at this day, if we consider how few profess the truth, and of them, how few live up to their profession: we must conclude, that even now there are but a few saved; and if so, how much doth it concern us to take heed to our selves? If when *Christ* told his Disciples, that one of

shew

*them was a Devil, & should betray him*: Though it were but *one* of *twelve*, every one began to suspect himself; how much more should we, when we hear. it is not one of many, but many to *one*, that are likely to miscarry, and perish *everlastingly*? when one asked Christ, *Are there few that shall be saved?* He Answered, *Luke 13 24. Strive to enter in at the strait gate.* That is the proper use we are to make of this *Doctrine*.

[8.] *We can be sure of nothing else*; if we make it our business to seek *temporal* things, we are under a double uncertainty: *First*, it is very uncertain whether we shall get what we seek: there is but *one way* to hit the mark, but several ways of *missing* it; though the world be courted by a great many, yet there are more suitors than speeders; there are but *few* that get a prize in the worlds Lottery; these things are often like the *shadow* that flieth from them that follow it; they who *make hast to be rich*, most what make more hast than good speed; and many times out of an eager desire of getting what they *have not*, lose what they *have*: As *Balaam*, who greedily seeking after *honour*, and *riches*, not only *lost* them, but his life likewise, being killed in the battle. *Josh. 13. 22.* Therefore the *Hebrews* apply that *Proverb* to him, *the Cammel seeking horns, lost his ears*; or if men do get these things, they are *uncertain* of keeping them; how often do these things *leave* men, before they *leave* the world? They *flow* by us saith *Basil*, as the *stream* by the bank; time will moulder away the *bank* it self, but the *water* stayeth not for that, but spee ieth on its wonted course. We can have no more assurance of these things, than if we take a *model* of this days clouds; and think to compare them with them that will the *next* day appear. And how many who have been raised to the highest pitch of worldly greatness, yet in *one* days miscarriage have been deprived of all they have been so long gathering together, and lived to be objects of pity to all that knew them: We need not take *Histories* for examples, daily experience sealeth to the truth of this; he that in times of so great mutability

bility hath not learned this lesson of the worlds *uncertainty*, deserveth to be taught it, as *Gideon* taught the men of *Succoth & Peniel*, with thorns & brambles of the *wilderness*; or if these *last till death* that is the *longest day*.

I remember *one* telleth of a worldly *wretch*, who when he saw he must dye, taketh a *piece of Gold*, & putteth it into his *mouth*, saying, *some wiser than some*, whatsoever cometh of it, I will carry this with me; but could the *fool think*, to carry his *gold with him into another world*? God tells the rich fool, *This night shall thy soul be required of thee, and then whose shall these things be which thou hast provided?* Whose soever they should be, they should be no longer *his*; when men have been *all their lives* time lading themselves with thick *clay*; it fareth with them at *death*, as with the *Hedge-bagg*, which having laded her self with *Apples* upon the *prickles* of her back, and with much ado dragged home her over-heavy burden; perhaps carrieth *one* in her *mouth*, but hath the rest *swept off by narrowness of the hole*, which she only made wide enough for her own passage; we brought *nothing into this world*, & it is certain we can carry *nothing out*. So that if we look after *temporals*, we cannot be sure either of getting or keeping them; whereas, if we make *eternals* the matter of our choice, and labour for them in a right manner, we may assure our selves of both. *The wicked worketh a deceitful work, but to him that soweth righteousness, shall be a sure reward*. God hath not said to the house of *Jacob*; *seek ye me in vain*. If we would take as much *pains* for *Heaven*, as others do for the world, we might undoubtedly obtain it, and being obtained; there were no danger of losing it, *I give them Eternal life, & they shall never perish*; neither shall any man *pluck them out of my hand*; and the consideration of this cannot but be a powerful motive and encouragement; So it was to the Apostle, *I therefore so run, not as uncertainly*, 1 Cor 9. 26. other runners, though they run with all their might, are upon great *uncertainties*; *Know ye not that they that run in a race, run all, and but one receiveth the prize*; And so it is in all other adventures about *worldly things*, most have but their



their labour for their pains; but it is otherwise in this spiritual race; *I so run, not as uncertainly; so fight I, not as one that beateth the air*: And upon the same ground the Apostle encourageth others; *Be ye always abundant in the work of the Lord, forasmuch as your labour is not in vain in the Lord*, 1 Cor. 15. last.

[9.] Consider *what we have done in this great work*; how little, and how much.

(1.) *How little*; the greatest part of men are scattered abroad in the world, like the *Israelites* about the Land of *Egypt*, to gather *stubble*; or like *Ants* about a mole-hill, busying themselves about *impertinencies*, Sir *Thomas Moore* saith, *There is a Devil called Business, that carrieth more Souls to Hell, than all the Devils in Hell beside*: most men have so many *Irons* in the fire, are cumbered about so many things, that they wholly neglect that *one thing necessary*: Nay, it is to be feared, many in the bosom of the Church, who have lived *forty or fifty* years under powerful preaching, have heard *many hundred* Sermons to provoke them to this duty; yet the time is yet to come, that ever they spent *one hour* together between God and their consciences, in promoting that *great work* of their Salvation; *strangers* have devoured their strength; *other things* (and that for the most part *impertinencies*) have devoured the strength of their abilities, the cream of their time; When *Heaven* and *eternal* happiness have been neglected, as if they were not; and if it hath been thus with *any* of us, let the time past be enough to have been so *prodigiously* regardless of that which so nearly and infinitely concerneth us; Let it be our care for the future to *redeem our lost time*; the word used by the *Apostle*, *Eph. 5. 16.* properly signifies to *buy a thing back again*, a metaphor taken from men that mortgage their Land, and redeem it again: by how much more careless we have been, the more diligent should we be for the future, *compensating* former neglects by our after-care; a man that hath some work to do, that must of necessity be done, if he hath loytered away most of the time allotted for the

the doing it, had need *work the harder*; such as come not into the *Vineyard* till the *ninth* or *eleventh* hour, must then be more diligent, if they would be equal with them that have born the heat and burden of the day. When the *Husbandman* breaks up a piece of ground, that hath been long fallow, he expects a *double crop*, to satisfy for its former barrenness, the like God expects from us.

(2.) *How much we have done*; there are many, who like *Agrippa*, are almost persuaded to be *Christians*, who are so far convinced, they have taken some pains, heard many Sermons, put up many Prayers, set a part many hours, that they might attend the *business of their Salvation*; and perhaps have suffered much for their forwardness in Religion; and think how sad a thing it would be for such to *lose all the Sermons* they have heard, all the *Prayers* they have made, all the time they have spent, all the *pains* they have taken; and after all this to go to *Hell* for want of not going through with this work; such may not unfitly be compared to unhappy *Mariners*, who have sailed to many Ports, conflicted with the difficulties and dangers of a tedious Voyage, and with much *hazard*, and pains fraught their Ship with rich Merchandize, yet after all this, when they are *well nigh* arrived at their *desired Haven*, for want of a *little* care split upon the *Rocks*, & leave all they have got, a prey to the merciless waters. If then we be such as have taken *some pains*, & made some considerable *progress* in the way to Heaven, let that we have *already done*, engage us to do something more, that we might *not lose* all our labour, men have this *wisdom* in other things; he that hath already ventured *much*, will shoot another Arrow in hope to make good former losses; the *Husbandman* that hath bestowed *some cost* upon a piece of ground, and seeth it doth not answer his expectation, will bestow *more cost*, and lay on more compost, that he may receive *some Fruits* of his cost and labour. A Man that hath lent Money, and hath no security for it, will be willing to *hedge in one Debt* with another, to lend a

*Greater*

greater sum, that he may get security for that, and the other too; in like manner having done *something* by way of securing *eternal* happiness, let us go *thorough* with *this* work, that all our former labour may not be in Vain.

[10.] Consider *what opinion we have of our selves, in reference to our interest in eternal happiness; the way of man is right in his own eyes, saith Solomon; every man is naturally apt to think well of himself, and his condition; and probably it may be so with us: we may think our selves rich and encreased with goods, and not far off from the Kingdom of God; if so, think what a sad thing it would be to deceive our selves, in a thing of such infinite and everlasting concernment; Scipio said, it is a shameful thing in war, to say, I had not thought it; war being of so great consequence, that a man must probably either conquer or dy, every mistake here is dangerous, the Moabites seeing the water look red, thro' the shining of the Sun upon it, concluded, this is blood, the Kings are surely slain, and thereupon encouraged themselves; Moab to the spoil; but going to fight upon this presumption, were themselves conquered; 2 Kings 3. and if it be dangerous to be mistaken in matters of War, certainly much more in that great business of Salvation, in which if we be deceived, we are undone eternally. This deceit hath two great evils attending it:*

[1.] *It bindeth men from labouring for it; what he said of Learning is as true in this, many men might have obtained it, but that they thought themselves to have already attained it. Conviction is the first step to Salvation; there are none farther off from the Kingdom of Heaven, than they who presume upon the goodness of their condition.*

(2) *This false persuasion will add much to our misery, the Church made this an aggravation of her sad condition; We looked for peace, and there is no good, and for a time of healing, and behold trouble, Jer. 14. 19. And Think what an amazement it will be, when thou shalt one Day say, I Looked for Heaven, and Behold Hell is My Portion; I Looked for Eternal Happiness, and behold*

behold everlasting *Misery*; if thou hadst never hoped, nor promised better things to thy self, thy confusion would not have been so great; but to *live* and *dye* with confident *hopes* of Heaven, and at last to fall from so high a pinnacle of Hope, to that dismal pit of *everlasting* despair, this will wound deeply: When *Hamilcar* lay before *Syracusa*, he thought he heard a voice intimating to him, *that he should the next night sup in Syracusa*; and thereupon concluding he should certainly conquer it, he commanded his Army to prepare for a fight; but they beginning to *mutiny*, the Citizens took that opportunity, brake in upon them, took *Hamilcar* prisoner, and that night he supped in *Syracusa*, but not as a *Conqueror*, as he imagined, but as a *Captive*, which was the more grievous to him, because he was before so confident of *Victory*, *Val. Mix.* in like manner for those who are *confident of Heaven*, to be doomed to *Hell*; for those who make no *question* of seeing, and enjoying God in the land of the Living, to be *eternally excluded his glorious presence*, this will double their *Damnation*, & be a matter of the greatest confusion; believe it, it is a sad thing for men to have hopes for Heaven, and yet *evidences* for Hell; to have Heaven in their *hopes*, and Hell in their *hearts*; to say to themselves, *Soul, take thine ease*; and God to say, *Devil take his soul*; If then we be such as are Perswaded it shall be *well* with us, let that engage us to all seriousness and diligence in securing *eternal happiness*, that we may not be thus wofully deceived in our Expectations.

(11.) *Eternal Happiness is not to be had without our labouring for it*; the things of this world are not usually had without labour. *The soul of the sluggard desireth and hath nothing*; Prov. 13. 4. and 21. 25. *The desire of the slothfull killeth him, for his Hands refuse to Labour*; Much less is Heaven to be had without it. As God hath Propounded *Happiness* as the *End*, So He hath appointed *Labour* as the *Means*; *Labour not for the Meat that Perisheth, but for the Meat that endureth to Eternal Life*; *Work out your salvation*; and what God hath joyned together, let no man think



think to put asunder; it is in vain to expect happiness upon any other terms, as soon may we think to pluck the *Sun* out of Heaven, or remove the earth from its *Centre*, as we be able to alter the decrees of *Heaven*, & invert that order that *God* hath set, let foolish men think so much labouring to be more than needs, & and cavil against the strictness of Religion; *God* hath said, *without holiness no man shall see Him*, and whose words shall stand, *God's* or *theirs*? who shall determine upon what *conditions* happiness is to be had, but He that *giveth it*? as our endeavours without *God*, cannot, so *God* without our endeavours will not ordinarily *save us*; though *God* giveth the *earth* to the *meek* yet he giveth Heaven only to the violent, the violent take it by force. Our Saviour indeed saith of the *Lillies*, that they toyl not, neither do they spin, yet *Solomon* in all his Royalty was not arrayed like one of them; but it is otherwise with this *Garment of salvation*, we must Win it with Labour before we wear it with Triumph; it is an infinite mercy that Salvation is to be had upon so fair Terms: We must not think to *impose* upon *God*, and make conditions of our own.

12 Consider, Men may do much, and go far, yet miss of Heaven, for want of coming up to *God's* Terms; many at the last day will make fair pretensions, pleading that they had eaten, and drunken in *Christ's* presence, and heard him preach in their streets, that they had *prophecied*, and cast out Devils in his Name, and yet be excluded. The *foolish Virgins*, the young Man, *Demas*, and many others, went far, and yet failed of the Grace of *God*. *Luther* speaketh of one *Arsenius*, who made a great profession, and was a Man of eminent parts, praying, and discoursing to admiration, when this man lay upon his *sick-bed*, his friends that came to visit him, expected to hear some great thing from him, and told him, That sure he could not but enjoy much Comfort, who had been so Eminent for the profession and practice of Godliness? But he answered, that he had not that Comfort they thought he had, that he found it now to be with his Soul, not according

according to what man Judgeth, but according to the Judgment God passed upon him, and God (said he) Judgeth righteous Judgement. Many the like instances might be given, and when we hear of the shipwreck of so many goodly Vessels; of the fall of so many bright shining Stars; had we not need work sure, & take all possible care that we do not mis-carry in like manner? Upon this ground our Saviour exhorts, *Strive to enter in at the strait gate, for many will seek to enter in, and shall not be able*, Luke 13. 24. And the Apostle, *Heb. 4. 1. Let us therefore fear lest a promise being left us of entering into his Rest, any of you should seem to come short of it.*

13. It is an infinite mercy that eternal Happiness is yet attainable, when by the sin of our first parents, we justly forfeited that happiness to which we are intitled at our first Creation; God might have dealt with us, as he did with the *lapsed Angels*, who had no sooner sinned, but were expelled Heaven, and left without possibility of happiness. Indeed some *School-men* & other Divines, give several reasons for this different dispensation of God towards Angels & men; some thus, that there is a time prefixed both to Angels & men, after which there should be no possibility of altering their estate; now as death is the time prefixed to man, so the first good or bad deliberate action to the Angels, that those that then stood, should be confirmed in their happiness, but those that *fell*, should be put out of all capacity of being happy; some think it to be the greatness of the angels sin above that of man, they sought to be like God in Omnipotency, which is not communicable to any creature; man only in Omniscience, or the general knowledge of things which they say may be imparted to a Creature, as it was to the humane Soul of Christ; some refer it to the manner of their sinning; the Angels fell of themselves having no others to tempt Them, but Man Fell by the Suggestion of Satan; And it is less to Sin, when Overcome by any *Temptation*, than to Sin Voluntarily without any *Temptation*; other reasons they give, that though some  
Angels

Angels fell, others stood, and so the whole *species* did not perish; whereas, in *Adam* all mankind fell, so as had not God appointed a Redemption, none of the race of Mankind could have been saved. Again, the Angels were more glorious creatures, living in the *presence* of God, whereas Man was made lower than the *Angels*, and was plac'd upon the Earth at a greater distance from God, and as a *Tree* that falleth from some high precipice, *is more* battered & broken in the fall, than that which falleth from a low place. So here, by how much, saith *Austine*, the *Angels were more high in glory, by so much was their fall more grievous and irrecoverable*; a Man, by how much he was more frail by nature, by so much more capable of mercy and pardon. Again the knowledge of *Angels is intuitive*, when they take a view of any thing, they see it in the causes, the effects, and all that belongeth to it; and so what they do, they do with so full a consent of will, that they never alter, or repent; whereas the knowledge of Man is *discursive*, he findeth out one thing by another, and one thing after another; so that upon further consideration, he often repents of what he before did, and disliketh what he before approved. To this purpose is that distinction amongst the *School-men* of a *three fold will*; the will of God, that can *neither turn nor return*; the will of Man, that may both *turn and return*; that is, may alter both before and after Election; between these is the will of Angels, that may *turn, but not return*, may alter before Election, but not after; and because, as what else they do; so when they *sinned*, they sinned with that *full consent of will*, that they cannot alter or repent; hence they say, their sin was *unpardonable*, and their fall *beyond* all recovery: whereas Man, who sinned not with that *full consent of will*, might *after* repent of what he did, and so be capable of mercy and pardon; Others conceive it thus, that the *Angels* having so great a measure of light, dwelling in the presence of God, and the light of his countenance, could not

sin by error, or misperswasion, but out of *malice*, which is the sin against the Holy Ghost. It is said, *That the Devil abode not in the truth*, John 3. 44. *Zanchy* and some other think by Truth here, is meant the *Truth of the Gospel*, which the Apostate Angels refused to subscribe to; they say, it is hard to conceive that God should irrecoverably cast off a creature, till he hath rejected the help of a *Mediator*; and they conceive it thus, that God should make known to the *Angels*, that they should be confirmed in their happiness by Christ, who was in time to take the *nature of Man*, and in that nature they must be subject to him; they through *pride* refuse to submit to this order; and thus, saith *Zanchy*, we may reconcile *those different Opinions* amongst *Divines* concerning *their Sin*. Some affirming, it was *pride*, some *envy* and *malice*, some *Rebellion*, others *Apostacy*; whereas in this, *all these* meet together; in that they took it indignly, they could not continue happy without *Christ*, there was their *pride*; in that they envied this happiness to the humane nature, there was their *Envy* and *Malice*, in that they refused to submit to this order of God, there was their *Rebellion*; in that they chose rather to leave their *first Habitation*, there was their *Apostacy*; So that upon this account their *Sin* is thought to be the Sin against the Holy Ghost in refusing the help of a *Mediator*; whereas Man, though he sinned against God his *Creator*, yet did not reject the help of a *Redeemer*, but relied upon that promise, *The Seed of the Woman shall break the Serpents Head*; These several reasons are given, why God should cast off the *Apostate Angels*, and yet put Man into a *possibility of happiness*, in which, though there be much *probability*, yet after these rational indagations, we can ascribe it to nothing so certainly as to the *will and pleasure* of God; and may cry out in the Apostles words, *Oh the bounty and severity of God, towards them severity, towards us Men bounty!* That God should pass by so many *once glorious* Creatures  
and



and extend his mercy to poor lost man, this is that which may justly swallow up our thoughts in admiration, and the proper improvement we are to make of this singular distinguishing mercy, is to labor after an interest in that happiness, which is tendered to *us*, but denyed unto them; otherwise if we shall neglect this great Salvation, we shall hereby make our sin more grievous, and our condemnation in this respect more inexcusable than that of the *Devils*. Suppose *two Rebels* to have taken up Arms against their Prince, the Prince leaving one out of all hopes of mercy, should send a pardon to the other, if this Man to whom the pardon is granted, should refuse the pardon, and slight his Princes favour, would not every man judge him Worthy of a more severe punishment? Thus it is between *us* and the *Devils*; *Anselme* hath a good *meditation* to this purpose, in which he aggravateth his own sin above the *Devils*; the *Devil* sinned when he had not seen any before punished for sin: I, notwithstanding, *I saw his punishment*; he persists in his malice against God, *rejecting* him; I, against God inviting me; he is hardened against God punishing, I against God shewing mercy; he against God who *reprobated* him, I against God *dying* for me; and so concludes, behold the Devil whose Image I abhor, yet in many things I find my self more to be abhorred. And remarkable is that of *Eusebius Emiffenus*, though the Devil should be damned for many sins, and I but for one, yet mine would exceed the Devils impiety; they never sinned against God that became an Angel for them; they never sinned against a Mediator that was Crucified for them, but miserable and wretched I (and it is wonderful that my heart doth not melt when I think on it) have sinned against a God, became *man* for me, against a God who hath left me an *example* of love and holiness, I am more unworthy than the Devils; If then we would not make our *condemnation* in this respect more grievous and inexcusable than that of the Devils; let us take heed of neglecting this Salvation provided for us, seeing there is happiness

piness for us, when there is none for *them*; let this engage us to *give all diligence* to make this happiness sure to our selves.

14. Consider *what a sad thing it will be to lose Eternal happiness for want of labouring for it. What is a man profited if he shall gain the whole World, and lose his own Soul?* Suppose a man could heap up silver as the dust, and gold as the streams of the of the brook, that he could gain as much as the Devil promised Christ, all the Kingdoms of the World and the glory of them; or as our Saviour here supposeth, could gain the whole World, and in the gaining of that should lose his Soul, should lose Eternal happiness, which is the same in effect. *Chrysostome* compares such to workers in Mines, who for a little wages do always hazard, and sometimes lose their lives. A *French* Preacher compareth them to a Huntsman, that spoyleth a Horse worth many pounds, in pursuit of a Hare not worth so many pence; *Pareus* to a man that with much ado winneth *Venice*, and as soon as it is won, is hanged up at the Gates of the City: When such an one shall at last compute what he hath gained, and what he hath lost, he will certainly conclude, that he hath made a *woful* bargain. A man that hath lost a rich Jewel, and took it to be but a common Pebble, or hath lost the Evidences of his whole Estate and thought them to be but *waste paper*, is at present but little troubled at his loss, but if he comes to understand what he hath lost, he is ready to tear himself in pieces; Men now cannot be brought to understand the *worth* and excellency of *eternal happiness*, nor what a sad thing it is to lose it. Many men are more troubled, I will not say for a *Wife* or a *Child*, but for the *loss* of a *Horse*, or a *Cow*, than to hear they are in apparent hazard of losing *eternal happiness*; but when *after* death they shall find themselves for *ever* deprived of it, and shall have their understandings cleared, and enlarged to know the worth of what they have *lost*, then they will conclude, that there is no loss like *this loss*; and would think themselves *happy*, if upon

on any conditions they might be but some *little* time within the possibilities of *happinefs*. They would be willing to give any thing, *thousands of Rams, ten thousands of Rivers of Oyle*, or whatsoever Men count *precious*; they would be willing to do any thing, if *prayers, tears, humiliations, watchings, fastings* would prevail to regain *lost* time, how gladly would all this, and much more be *undertaken*? If it were to be regained by hewing their way through *Rocks of Stone*, by swimming through *Seas of blood*, by encountering the greatest difficulties and dangers, how willingly would they undertake any thing that is possible to be done? they would be willing to suffer any thing, if enduring the pain of a *thousand deaths*, if lying a *thousand years in Hell* would satisfie God's Justice for their *former* neglects, and prevaile for some longer time to be indulged them, how tollerable would this seem? How gladly would they accept of the *Conditions*? But *alas* it will then be too late, the door of Hope and Mercy, will be then for *ever* shut up against them; they will have nothing then to do, but to lament their dolefull loss, and that they will do with *howlings and lamentations*, able to rend *Rocks and Marbles* in pieces.

---

Chap. XV. *Of Directions to help us in looking after Eternal Blessedness; with Answers to some Objections and Cautions.*

**H**AVING finished the *Motives*, I proceed to some *Directions*. The Apostle *James* speaketh of those as uncharitable Men, who give good words to the poor; saying, *Depart in peace, be you warmed, and filled, notwithstanding, give them not those things which are needful to the Body*, and censureth their uncharitableness with, *Jam. 2. 16. What doth it profit?* Probably I might incur the like Censure, should I only *exhort* men to labour for eternal Blessedness, and not withall give some *Directions* how it might be attained, therefore shall lay down these ensuing,

(1) *We should engage our selves by taking up fixed peremptory resolutions*; things fully resolved on are more than half done: when a man out of a practical conviction cometh to be sensible both of his want of happiness, that without it, it had been good for him that he had never been born, and of the worth and excellency of it, and thereupon taketh up a *set resolution*, that he must have it whatsoever it cost him; that whatsoever he neglects, he will not neglect this *one thing necessary*, this man is not far off from the Kingdom of God; *Resolution* when it is *fixed* like a principle in the Soul, when it is both *deliberate*, proceeding out of a settled Judgment; not rash, sudden and precipitant; and determinate with the full bent and tendency of the heart, *not a velleity*, a weak fluctuating inclination, such a *Resolution* hath a twofold advantage; (1.) It hath a *powerful influence* upon the whole man; he that fully *resolveth* upon a thing, will put to the utmost of his power about it; and when a man takes up a *stedfast resolution* to make Heaven his business, this will engage all the powers, Faculties, Abilities of the Soul; all the wisdom, study, care, thoughts, affections, endeavours in the pursuit of it, such an one will stick at no pains, but be willing to do any thing that he might obtain it; (2.) *It will break through all oppositions.* Nazianzen walking by the *Sea-side*, and observing how the waves beating upon the shore, brought with them many Cockle-shells, stalks of Herbs, and the like trash, and returning of other waves swept them away again; when in the mean time the *Rocks* about him stood firm, being not a whit moved by the flux and reflux of the raging waters; deduced from thence this profitable meditation, *that weak irresolved minds are soon overcome by contrary persuasions*; whereas a *stedfast peremptory resolution* will easily dash all Temptations, and keep a man, that no contrary solicitations can remove him from his *stedfastness*. It should be our care to Fortify our selves with Strong and Settled Resolutions; only We must take heed of resolving in our own strength.



*Luther* in his Comment upon the *Galatians*, tells of *Staupitius*, that he had often heard him complaining to this purpose; *I have many times resolved, and covenanted for the Service of God, but I cannot perform according to my resolutions; hereafter I will take up no such Resolves; for I well see, if God be not merciful to me in Christ, for all my vows and resolutions, I shall never be able to appear before him; and Luther* commends it for a holy kind of despair, what we think to build by our strength, we will soon pull down by our own weakness; therefore when we thus resolve, we should go forth in the strength of the Lord, and make mention of his Righteousness only.

2. We should improve that Power we have: though a Man in his natural estate is not able to believe and repent, and do such things as more immediately accompany Salvation, yet he may do something in tendency to it: as

1. He may abstain from those sins that are Destructive of Salvation, though he cannot abstain from sin collectively; yet he may divisively; though not from all sin, because it is natural to sin, yet from this and that particular sin; though he cannot refrain from the inward lustings of the heart, which continually sends forth sin, as the Fountain sendeth forth water, yet he may from many outward acts of sin; every one for which strengthen the habit, and more strongly incline to sin; the *Drunkard* can continue sober while he is in sober company; the *Swearer*, if he be in the presence of a Justice of Peace, will scarce swear an oath for some hours together, and what they do at one time, and in one company, they might do in another; though they cannot abstain from sin out of love to God, or hatred of sin, yet they may out of love to themselves, and fear of Hell; if the Laws of the Land should ordain, that he that sweareth, or is drunk, should be punished with Death; it would no doubt keep many from those sins, and what they do out of fear of a temporal, they might do much more out of fear of eternal death.

2. *A man may hear, read, pray, confer, meditate, and use other outward means appointed by God*; if he doth something this way, he might do more, allow himself more time for these duties, and when he sets about them, might disengage himself from other things, that he might intend them in a more serious manner, this, and much more a man may do. If any *Object*, that *he cannot do this without Gods help, and assistance?* I answer, It is true, but withal consider, what kind of assistance is hereunto required, and I shall explain it thus: It is most true, that a man can move neither hand, nor foot, without the concurrence of Gods Providence; but it is such a general concurrence, as God seldom denieth to any, whereas if a man would do any thing *above* his strength, as when *Sampson* would pull down the House upon the *Philistins*; this requireth *an addition of more strength*; in like manner, though to *believe* and *repent*, requireth a *special grace* and assistance of God, yet to the *use of these means* before hinted, is required no more than that *commengraces*, & general assistance, which God seldom denyeth to any Man.

If any *object* further, that they *cannot perform these Duties in a spiritual manner*; they cannot pray, and hear in faith; I answer, while they are in *their natural condition, that is not their means*; *Means* saith one, *Fenners* wilful Murder. *Is that what which cometh between a mans Can, and his Cannot*; their means is to do what they *can*, to pray, that they may pray in faith; to perform *Duties*, that they may perform them in a spiritual manner.

If it be *objected* thirdly, that *without faith it is impossible to please God*; it is the prayer of faith that pleaseth God, and so likewise in other Duties; and to what end should they do these things when the doing in them is *not pleasing* to God? I answer, Though *without faith* these Duties are *not spiritually* and *formally* good, yet they are *morally* and *materially*, and so far as they are good, they are pleasing to God; If *thou dost well, shalt thou not be accepted?* Gen. 4. 7. A *Cain*, a wicked man, so far as he doth well, he is ac-

cepted; though these Duties being done *without faith*, are not *adequately* proportionable to God's will, and so truly pleasing to him, yet they are *materially* good, in regard of the matter, accepted of him; though doing these Duties be not a *degree in the thing*, yet it is a *degree to it*, though in the state they were it is not available to *Salvation*; yet by this a man renders himself more *capable* of *Salvation*, and presents himself as a *subject* more fit for God to work on; though I cannot lay with the *Romanists*, that he who improves his natural abilities, doth out of *congruity merit* justifying, and saving Grace; or that God hath *absolutely* bound himself upon the exerting, and putting forth of these natural abilities, to bestow *supernatural* Graces; because that of our Saviour, *To him that hath shall be given*; is to be understood, in the *same kind*; yet certainly, God is *never wanting* to those, who are *not wanting* to themselves; the Apostle saith, that God *will have all men to be saved*, 1 Tim. 2. 3. As a *King* really willeth, and desireth the welfare of all his *loyal* Subjects; though not with that degree of *willingness* that he doth the welfare of some *special Favourite*, whom he *raiseth* to great preferment; in like manner, though God doth *not will* the *Salvation* of *all* with that degree of *willingness* that he doth the *Elect*, yet he *willeth* it with a true and *real will*, though not with an *absolute efficacious will* and resolution; as a thing which he *absolutely resolveth* shall come to pass: as he doth the *Salvation* of his *Elect*, yet he doth it with a *conditional will*, if they will come up to the *terms* of the Gospel; though he doth not deal with all men in a *Covenant of Grace*, yet he dealeth with all in a *Covenant of Righteousness*, if I may so term it; if they *do well*, they shall be accepted; if they *believe* and *repent*, they shall be saved; and he bestoweth upon them many means and *helps* to this end; no man shall have any cause to plead at the last day; *I knew thou wert a hard Master, reaping where thou hast not sown*; I was not wanting in using the *Means*, but thou wert wanting in giving a *Blessing*; I did what I could on

my



my part, but thou failedst on *thy part*; no, God will silence any *such plea*, as he did with that unprofitable Servant, *Why didst thou not put out my Money to the Ex-changers?* Why didst thou not *improve* that power I gave thee? God will then make it appear, that every mans destruction is of himself; that God would have healed *Babylon*, but she would not be healed; that he would have gathered Men as the Hen doth her Chickens, but they would not. Seeing then God's bowels are not straitned to us, let not us be straitned in our own bowels; let us carefully use the means God hath appointed, improve those talents, put forth that power he hath given us; it is in vain to expect God should *help* us, unless we help our selves; as *we can do nothing* without God's assistance, so God ordinarily *will do nothing* without our co-operation.

3. We should *carefully observe and improve those seasons and opportunities which God puts into our hands*, tho' the whole time of life be given us to make provision for *Eternity*, yet there are some particular *seasons*, when this may best be done; some certain *articles* of time, when God maketh more immediate offers of *Eternal* happiness; As,

1. *When we find some more than ordinary impulse to seek God, in some duty of his own appointment*; sometimes when our thoughts are taken up with other things, we find a motion darted into our minds to seek God by *prayer*, or some other duty; and many times one motion after another; and when God thus provokes us to seek him, it is a sign that is a time when God is willing to be found of us. When God bad *Moses* come up into the *Mount* to him, it was an argument he would meet him when he came there; when *Christ* told his Disciples, *Behold I go before you into Galilee, there shall you see me*; the Disciples going found as he had said. In like manner, when God *prompts* us into his presence, it is a good *argument* we may then prevail with him.

2. *When God prepareth the heart, and puts it into a frame and temper in some measure suitable to the duty*; as when there is wrought in us an awful apprehension of the



*Majesty and Holiness of that God before whom we come, a lively sence of our own unworthyness to come into his presence, a serious consideration of the solemnity of the duty we are about, an earnest desire to meet God in the way of his own appointments; when God is pleased to work up our hearts into such a frame, these preparations are not in vain; Thou wilt prepare their heart, thou wilt cause thine ear to hear, Plal. 10. 17.*

3. *When God is pleased to enlarge the heart, and vouchsafe a special assistance in the duty; when a man stirreth up himself to take hold of God, and continueth wrestling with God by a holy importunity, He shall approach to me, for who is this that engageth his heart to approach unto Me? Jer. 30. 21. and let him take hold of my strength, that he may make peace with Me, Isa. 27. 4. and he shall make peace with Me.*

4. *When the hearts of God's Ministers are enlarged, when those goads, nails given from one Shepherd, are powerfully fastned upon the conscience by the Masters of the Assemblies. When Christ was teaching, it is said, The power of God was present to heal; It holds true in regard of spiritual healing, Luke 5. 17. when the Word is powerfully preached; God, whose way is in the Sanctuary; whose Walk is in the midst of the golden Candlesticks, is then more specially present to make his word effectual, We then as workers together with him beseech you, that ye receive not the grace of God in vain; then followeth, Behold now is the accepted time, now is the day of Salvation, 2 Cor. 6. 1.*

5. *When there is wrought in the heart some remorse for sin; when John Baptist preached in the Wilderness of Judea, the people went out to him, and were baptized of him in Jordan, confessing their sins; and then he tells them, Now also is the Ax laid to the root of the tree, Mat. 3. 10.*

6. *When there are stirred up in the soul, some desires after Grace and Salvation, Hoe, every one that thirsteth, come ye to the waters; then Seek ye the Lord while he may be found, call upon while he is near, Isa. 55. 1.*

7. *When God by threatening or inflicting some great*  
Judgement

Judge ment, doth awaken and terrify the Conscience. Thus the Prophet having threatned a sore Judgement, he adds, "Therefore now also saith the Lord, turn to me with all your heart, &c. *Joel 2 12.*

(8.) The time of sickness, when a man cometh to apprehend he must dy, and forthwith enter upon his eternal Condition. *Tully* observeth, when men draw near to death, then they begin to think of Vertue, and to repent deeply of those sins and offences, they before committed. *Bez1* saith, "That God laid the foundation of his spiritual health, in a violent sickness that befel him at *Paris*.

(9.) After some great *Mercy* conferred, or some great *deliverance* vouchsafed, which is apt to put the heart into a melting frame; when the Angel minded the people of God's mercies to them, and how ill they had requited him, *they wept abundantly*, *Judg. 2*. These and the like, are the particular times when God works more close with man, to bring back his soul from the Pit; to be enlightned with the light of the living: but here is the great misery, men that are careful to take the proper seasons in all other things, yet in this which most concerns them, are more inobservant than the *Stork* and *Crane*, and other brutish creatures; and this is the great cause of the miscarriage of many thousands of souls, because to every purpose there is a time and Judgement, therefore the misery of man is great upon him: *Eccl. 8. 6*. It holds true in the miseries that befall men in this life, because there is a nick of opportunity when every thing may best be done, & with most advantage; and some times when it must be done or not done at all: men many times want Judgement to discern this time; this is the great cause of those evils that befall the sons of men. *Esa*u lost the blessing for want of comming a little sooner. *Saul* lost his Kingdom for want of staying a little longer; and as in the things of this life, mens not *timing* things aright, is the cause why they *miscarry* in their undertakings; so it is more especially in spirituals, because there are some particular seasons and articles of time,

when God draws more near to men, and makes more immediate offers of mercy and salvation; and men will not know the time of their visitation: hence it comes to pass, that the *miser*y of men is great upon them; this is that that sets open the flood-gates of damnation, that makes *Hell* to enlarge it self, and swallow innumerable Souls: there is no *one sin*, I think I may say, not all sins put together, that is the cause of the damnation of so many under Gospel-light, as this *one sin*; there are few who live under Gospel-dispensations but are convinced of the necessity of making provision for their eternal condition; and have many purposes and resolutions to do it, only they will not take God's time; they put it off, and think it will be time enough afterward; and this is that fatal *Rock*, where millions of Souls dash themselves in pieces; that great stumbling-block, at which innumerable Men stumble and fall, and perish everlastingly. Could we lay our ears to *Hell*, and hear the cries and complaints of those poor tormented creatures, I doubt not but we might hear them crying out against this sin, as the *chief cause* of their perishing; if therefore our Souls, our Salvation, our everlasting welfare be precious to us, take heed of neglecting those seasons and opportunities, which being once past can never be recalled again; but let us in *this our day* know the things that belong to our peace.

Yet further, though at *these*, and the like times, God worketh with Men, yet we may probably conceive, that there may be sometimes *one* particular time when God, above others draweth more near in this kind; *To every thing there is a season, and a time* to every purpose under Heaven: There is a particular *season*, when every thing may be best done, and sometimes must be done then, or not at all. When *Elisha* desired that a double portion of *Elijah's spirit* might be given him, *Elijah* answered, *Thou hast asked a hard thing, nevertheless if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so; Elisha* being with him, and seeing him when he was caught up, had accordingly a double portion



of his spirit; whereas had he missed that time, he had likewise missed of what he desired. Some have observed, that there are few men, but some one time or other in their life, have an opportunity put into their hand for advantaging themselves in regard of their *outward* condition in the world; some one opportunity more conducing thereunto, than they have *all their lives beside*, and if this be *neglected*, many times they never meet with the *like* again.

*Samuel* appointed *Saul* to tarry seven days, he tarried *six* and part of the *seventh*, and *Samuel* not coming, he forced himself, and offered a Burnt offering; the Text saith, As soon as he had made an end of offering, *Samuel* came, and tells him, he had done foolishly, for now would God have established His Kingdom upon *Israel*; *but now he tells him*, his Kingdom should not continue, 1 *Sam* 13. When the people met to crown *Rehobaam*, had he then spake good words to them, as his *old Councillors* advised, they would have served him for ever, but speaking harshly, *ten Tribes* revolted from him, and he could never after regain that opportunity, he then had of settling himself. It is probable it may be thus with some, in regard of their spiritual condition, Christ telleth the young man, *that he was not far off from the Kingdom of God*; but he being unwilling to comply with Christ's terms, *went away*, and we do not read that he ever came to Christ after; When *Paul* reasoned of Righteousness, Temperance, and Judgment to come, *Felix trembled*, but put him off at present, go thy way for this time, when I have a convenient season I will call for thee, but we do not find that ever that season came; So *Agrippa* tells *Paul*, Almost thou perswadest me to be a Christian; within a little; but having thus spoken, he rose up, and it is *likely was never* after in so good a frame; some upon the hearing of a powerful convincing *Sermon*; others in the *time* of some great sickness, much bewail their former neglects, and take up strong resolutions for the future, so as at present, they seem not far off



from the Kingdom of Heaven; yet afterward, repent of their very repentance; and neglecting to improve this opportunity, it may be feared of some, that they never have the like again.

Many, when they are under the *pangs* of the *new birth*, which might if well managed, be a happy preparative for forming *Christ* in their Souls; yet growing *impatient* of these workings, and stirrings of Conscience, and not willing to stay long enough in the place of breaking forth of Children, they either silence Conscience by running to worldly *diversions*, or snatch at *comfort* before Humiliation hath had its perfect work, and by this default all comes to nothing; Infinitely therefore doth it concern us, when we have so fair a gale for Heaven, to improve this opportunity to the best advantage, which cannot be neglected without great hazard of losing *Eternal* happiness.

[4.] We should be careful to cherish the good motions of God's Spirit, exciting us to this work: As the best way to overcome sin, is to resist the first motions of it (upon that in *Gen. 3. The Seed of the Woman shall break the Serpents Head*; *Austin* saith, *What is the Serpents head, but the beginning of Sin? Resist that, and thou breakest the Serpents head*; ) so the best way of working out our Salvation, is to cherish those good motions the Holy Spirit breatheth into the Soul; if thou blowest a *spark*, says the *Wise Man*, thou shalt have fire, if thou spit upon it, it will go out, and both out of one and the same mouth. The Spirit of God is compared to *Fire*, in Scripture; as that phrase of *quenching the Spirit*, implieth; there is no man, but sometimes hath a *spark* of this *fire* warming his heart; if we be careful to blow this spark, we may have fire to light our feet into the ways of peace; if we quench, or neglect to cherish it, we make our selves fitter Fuel for *everlasting burnings*; The Spirits working is compared to the *blowing of the Wind*; Cant 4. 16. John. 3. 8. Mariners, when they have a fair Wind, use to put forth; but if they neglect that opportunity, may stay some time before they have

have another Wind, and perhaps may lose their *intended Voyage*; when the *North* and *South* wind of God's *Spirit bloweth* upon the Garden of our Souls, then is our time to set out for Heaven; if we neglect these *sweet gales*, we must know, *the Spirit bloweth where and when it listeth*; we cannot expect it should blow at our pleasure: It is said of the *Ostrich*, That *she leaveth her Eggs in the Earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or the wild beast break them*, Job 39 When she thus leaveth her *Eggs*, doth it with an intent to return to them again, but having staid some time in seeking her food, she in vain looketh for her *Eggs*, and so they are either broken, or miscarry for want of *brooding*. Many men have *good motions* put into their hearts, many *purposes* to set about that great work of their Salvation; but at present they *lay them aside*, thinking they may re-assume them when they please; but neglecting at present to prosecute those *good motions*, the Spirit being grieved, withdraws it self, and when the Spirits withdraws its assistance, it will be in vain to think to effect this work by their own strength; when therefore the blessed *Spirit* of God warmeth our hearts with *good motions*, it should be our care to follow *good motions*, with *good purposes*, and purposes with *promises*, and promises with *endeavors*, and endeavors with *performance*, and performance with *perseverance*; whereas if we quench these motions, and stifle these births of the Holy Ghost in our Souls, it will be just with God to withdraw his Spirit; so God threatneth, *Be instructed, oh Jerusalem, lest my Soul departeth from thee, and wo to them when I shall depart from them*, saith God, Jer. 6. 8. Hol. 9. 12.

But to press this further, *Behold*, saith Christ, *I stand at the door, and knock*, Rev. 3. 20. this knocking is chiefly by the *motions* of his Spirit: *Knocking*, is first, a *vehement motion*: Men knock hard when they desire to come in; so doth the blessed Spirit. Secondly, It is an *iterated motion*; Men knock, and if they be not heard, knock again; so the Spirit. Thirdly,  
It

It is a *gradual motion*; Men knock first more gently, then with a louder noise; so likewise it is with the Spirit. But then fourthly, Knocking is a *finite motion*; Men will not always continue knocking; we have a saying, if a man knock three times, and none answereth, it is manners to be gone; and when the Spirit of God knocketh time after time, if we shut up the doors of our hearts, it is but just that he should give over, and *never knock* more.

Again, He is not only said to *knock*, but *Call*; *behold, I stand at the door and knock, if any man hear my voice*; tho' he doth not speak by an audible voice, yet he doth by words spoken inwardly to the mind, by a secret inspiration; as *Austin* saith, he felt something within him, but what it was he could not tell; for it was neither a voice to be heard by the *Ear*, nor any *colour* to be discerned by the *Eye*, nor any *scent* to be perceived by the *Smell*; it was neither hard, nor soft, that it might be felt, yet there was something God did, which he easily *felt*, but was not able to express: *As when the Lightning*, saith *Cyprian*, *breaketh through the Cloud, the sudden splendour of it doth not so much enlighten, as dazzle the Eyes*; so thou sometimes *feelest thy self touched*, but dost not see him that toucheth thee; thou hearest words spoken *inwardly* to thy Soul, but dost not perceive him that speaketh to thee; by such a Voice God often speaketh to men, a Voice sweetly acquainting us with God's will; such a voice as is spoken of, *Thine ears, shall hear a word behind thee, saying, This is the way, walk in it, Isa. 30. 21.* and if when God thus speaketh we be ready to hear, if when he saith, *seek my face*, our hearts eccho, *thy face Lord will we seek*; when he saith, *let him that hath an ear to hear*, our hearts answer, *speak Lord, for thy Servants hear*; when he saith, *Return ye backsliding Children*, our hearts answer, *Behold we come unto thee, for thou art the Lord our God. Jer. 3. 22.* If when he cries, *Lift up our heads, Oh ye Gates, and be ye lift up ye everlasting Doors*, that the King of Glory may come in, we forthwith hear his voice, and open the door,



he is most ready to come in & sup with us, and to give us to sup with him. But here is the great misery, God speaketh once, yea twice, yet man perceiveth it not, *Job* 33. 14. and when we turn a deaf ear to God's Call, we hereby provoke Him to take up that peremptory resolution, Because I called, and ye refused, I will also laugh at your Calamity; then shall they call upon me and I will not answer; they shall seek me early, but shall not find me. Sometimes he is said to *strive with men*: and this he doth in such manner, that it is no easie thing to out-strive these wrestlings and contendings of God's Spirit; He doth so follow men with the *Exhortations, Admonitions, Counsels* of his Word; so bedge them in with *Mercies* on the one hand, and *Corrections* on the other; so besiege them by inward *Enlightenings, Convictions, Perswasions, Impulses*, that men shall confess another day, that they were forced to strive, & *strive hard* to elude these workings of God's Spirit, but this he will not do *always, My Spirit shall not always strive with man*, Gen. 6. 3. Oh then take heed of withstanding these strivings of the Spirit. *Woe be to him that striveth with his Maker*, Isa. 45. 9. If all striving with God be woful, certainly this is most desperate; when he shall strive to do us good, and we shall strive to suppress and put off these *contendings* of the Spirit; when he shall *strive to save us*, and we shall *strive for our own Damnation*; Wo to him that thus *striveth* with his Maker: If we have hitherto thus striven against God, take we heed of striving any longer; lest God resolve, *My Spirit shall not always strive with man, for that he is flesh*.

Sometimes the Spirit is said to *draw*, Cant. 1. 4. There are in Nature *four* ways by which one thing may be said to draw another; by *Sympathy*, so they say the *Herb Aproxis* through a natural correspondence with the fice, though at a distance from it, *draweth the flame*, and begins to burn; by *heat*, so the *Sun draweth up the Vapours*; by *motion*, so the *Horse draweth the Coach*; and by secret attraction, so *Amber draweth the straw*, and the *Load Stone the Iron*; the blessed Spirit

maketh



maketh use of all these four ways of Attraction; he draweth by Sympathy, when he worketh in the heart any kind of willingness to yield to his call; by hear, when he warmeth the heart by good motions; by motion, when he seeketh to work upon men by the pious examples of other Christians; and lastly, by secret attraction, when in a Dream, a *Vision* of the night, or any other secret way; He openeth the ears of men, and sealeth their instruction, that hemay withdraw man from his purpose, and hide *Pride* from man, *Job* 33. 16, 17, 29. And as *Elihu* adds, Lo all these things worketh God often times with man: These several ways he seeketh to draw him to himself, and when the *Spirit* doth thus, we should resolve with the Church, *Draw me, we will run after thee*, Cant. 1. 4. whereas, if when the *Spirit* draws on, we draw off; when he draws forward toward Heaven, we draw backward toward perdition: Let us remember that dreadful commination, *If any man draw back, my Soul shall have no pleasure in him*, Heb. 9. 38. By all this it appeareth of what grand import it is to observe the motions, and comply with the workings of the Spirit: We read, when the *Cloud*, the testimony of God's presence, abode upon the Tabernacle, whether it were two days, or a month, or a year, the Children of *Israel* abode in their Tents, and journied not; but when the Cloud was taken up, whether it was by day or by night, they *journied*, Numb. 9. 17. When the *Spirit of God* is present with us, and offereth its assistance, now is our time to set out for Heaven; whereas, to neglect this season, and to think to do it afterward, is as if the Mariner should lie still when the Wind is favourable, the Ship rigged, the Sails spread, and all accommodations provided, and should put forth when he were deprived of all these advantages: Or as if the *Smith* should lay aside the Iron *when it is hot*, & malleable, & begin to strike when it is grown cold. When *David* enquired of God, whether he should go out against the *Philistines*, he had this *Answer* from God, When thou hearest the sound of a going in the tops of the

the Mulberry-trees, then thou shalt bestir thy self, for then shall the Lord go out before thee, 2 Cor. 5. 24. When we hear as it were a *voice within us* exciting us to this work, we should then *set upon it*, that being the *time when the holy spirit goeth before us*.

5. We should *conscionably perform those Duties which God hath appointed as means and helps to obtain Eternal happiness*: As,

1. We should be much in Prayer; *David saith, For my love they are mine Adversaries, but I give my self to Prayer*, Psal. 190. 4. It is in the Original, but I pray-er; the words *give my self unto*, as in our Translation, are added for *explanation*, as the different *Character* sheweth; *David* speaketh as if he were composed and made up of Prayer, and therefore no wonder that *David* assureth himself of Heaven; *As for me I will behold thy face in Righteousness*; it being impossible that a Son of so many prayers should perish. *He that calleth upon the Name of the Lord shall be saved*, is in three several places Recorded in Scripture.

2. We should be swift to hear. Hear and your soul shall live, *Isa. 55. 3*. It was by the Ear, our first Parents *listning* to Satan, that we lost that *happiness* we were entitled to by our first Creation; and in Nature, the same thing that giveth the wound, doth sometime afford the cure; So God hath ordered, that by the Ear, by hearing the Word, we may obtain happiness. Excellent is that passage of *Crysostome*, If you step into Courts of *Judicature*, what pleading and wrangling shall you hear? If into the *Market-place*, there is little to be seen but buying and selling; if into *Private Families*, nothing but working & toiling for the *World*; if into *Princes Courts*, all the Discourse is about Honors & worldly greatness, but *little that is Spiritual*, scarce a word of God and Heaven. But go now into the House of God, and there you shall be sure to hear something of *Heaven and Heavenly things*, of the *blessedness of separate Souls*, of such things as neither the eye hath seen, nor the ear heard; we should therefore diligently wait at *Wisdoms doors*, and attend at the posts of her gates.

3. We

(3.) We should be much in thanksgiving; God promiseth, I will give thee the opening of the mouth in the midst of them, *Ezeck. 29. 21.* He would give them deliverance in such manner, that *Ezekiel*, and the rest of the faithful, might with freedom & open mouth praise the Lord in the Assemblies. This opening of the mouth in praise, which justly belongs to God, for whom praise waiteth in *Sion*, and is imperfectly done by Believers on Earth, is perfectly & abundantly praised by the Saints in *Heaven*; the high praises of God are in their mouths; it is the great work of those heavenly Inhabitants: as therefore wicked men accustom themselves to swearing and cursing, as practising that on Earth they are like to do in *Hell*; so the Saints inure themselves here to blessing and praising God, as learning that duty on earth, which they are to practice in *Heaven*; as young Gentlemen, who intend to travel into Foreign Countrys, will before-hand season themselves with some general observations of the Situation, Manners, & Customs of those Countrys; and learn something of the Language, that they might not be wholly to seek when they come there. In like manner, if we intend for *Heaven*, we should now accustom our selves to praising God, which is the proper language of *Heaven*, and will make us more meet for it. The 145 psalm is entituled *David's psalm of praise*: Some Rabbins had so high an esteem of this Psalm, that they affirmed, that he who would three times every day, repeat over this psalm, might assure himself of *Heaven*; because some might think too high, Rabbi Kimchi thus moderateth; that it is to be understood of those that not only speak it with their mouth, but with their heart also; when the Sacrifice of Praise is offered to God, not only upon the high places of the tongue, but upon the Altar of the heart, and from thence flameth forth in the Life; such praise hath a promise of Salvation made to it, *Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright, will I shew the Salvation of God.* The praises the Saints now give to God, are like the Musician's tuning his strings before he playeth, they are but the essays of those everlasting Hallelujahs they shall sing in *Heaven*.

(1.) ANO.



(4.) Another *help* is *Christian-conference*, and *conversing with heavenly minded persons*; It is a good observation *Chrysostome* hath, that naturally a man hath but one Head to advise him, one Tongue to speak for him, two Eyes to fore-see dangers, two Hands to work with, two Feet to walk with; whereas (saith he) had a man that skill, that he could make that Head a Thousand heads to advise him, that Tongue a thousand tongues to speak for him, &c. he would hardly be circumvented by any policy; but this benefit we may have by the *Communion of Saints*, their *Examples*, *Prayers*, *Directions*, *Exhortations*, *Encouragements*, would be great *helps* to us in the way to *Heaven*. They who ask the way to *Sion* with their *faces* thitherward, are in a hopeful way of arriving *there*; when the *Spouse* enquired of the *Watch-men*, it was but a little that she passed from them, but she found him whom her soul loved.

To these I might add the *Duties of Reading*, *Meditation*, *Self-examination*, and some others, which must be all done in their *proper seasons*: The *Husbandman* must dung his ground, Plow, Sow, Harrow, and perform other parts of necessary culture: if he neglects any one of these, he cannot expect a good crop; so it must be in our *Spiritual Husbandry*, we must use all the means appointed by God, without the neglect of any; it would be a weakness in a man that hath a heavy Load, and dirty ways to pass thorow, to take but any one horse out of his Team; our work is great, our strength small, our enemies potent, our hindrances many, therefore had need use all the helps God affordeth, without omitting any one. Only I shall subjoin two cautions to be observed by us in the use of these means, and performance of these Duties.

(1.) We must not be as the Grasshopper, that takes some skips toward Heaven, and then squats down upon the Earth again. Or as some say of the Leopard, that if he doth not get his prey at two or three jumps, is impatient of any farther pains; we must not think it enough to perform these *Duties* for a time, and then give over, (if we do not find that success as we expect) but must continue



continue and Presevere in the practice of them; *In the Morning sow thy seed, and in the evening withhold not by hand, for thou knowest not whether shall prosper, either this or that,* Eccles. 11. 6. *Elijah* sends his Servant to look toward the Sea, he looked, but saw nothing; he went and looked a *second*, a *third*, nay *six* times, yet seeth nothing; he went the *seventh* time, and then he saw a little Cloud like a mans hand, and presently the Heaven was Black with Clouds, and there was a great Rain. It may be thou hast made thy *Addresses* to God in the ways of his Appointment, and that not *once*, but *often*; thou hast followed God from one Ordinance to another, and yet God answereth thee neither by *Prophecs*, nor by *Dreams*, yet be not discouraged, but wait still upon God in the use of *the means*; possibly at last thou mayest see some little Cloud arising, some little relenting for sin, some weak desires after Grace and Salvation; if but so, do not despise this day of small things; or if at present there be not so much as a *little* Cloud appearing, yet resolve still to wait upon God, and possibly, as in that miracle wrought by *Jebooram*, of which the prophet saith, *Make this Valley full of ditches; for thus saith the Lord, ye shall neither see wind nor rain, yet the Valley shall be filled with Water,* 2 Kings 3. 16, 17. So, though at present there be neither *Wind* nor *Rain* to be seen, not *one* sigh coming from the heart, not one tear dropping from the eye, yet God being remembered in his ways, may in due time shower down righteousness and Salvation upon thy soul; *Be not weary* (saith the Apostle) *of well doing; for in due Season we shall reap, if we faint not;* Gal. 6. 9. We should not then be as the common draught horse, who if he doth not find the load coming, gives over after a pull or two; but like the horse of a right breed, which tho' tyed to a tree that stirs not, yet strains, and pulls, and will sooner fall down dead with straining, than give over. *I charge you, O ye Daughters of Jerusalem; that ye stir not up, nor awake my Love till be please,* Cant. 2. 7. She was willing to wait his leisure. When *Moses* went up to receive God's Commands, he stays *six days* in

in the Mount, and the seventh God called to him; though we wait long, yet if at last God speak *Peace*, this will be a sufficient recompence for all our waiting.

(2.) *A second caution is this: We should take heed of any high thoughts of any thing we do*, but let the golden thread of *Self-denial* run thorough all our duties; and that in these two particulars;

1. *We should not be like Antipheron, a Creature Aristotle speaketh of, who by reason of the weakness of his Eyes, had a reflection of himself in the Air*, as others have in a *Looking-glass*, so as all the day long he saw himself; but rather should be like that *Mirror* fixed upon the wall of the *Arcadian Temple*, in which, men looking to see themselves, they saw instead of their own faces, a representation of the *Deity* they adored: when we have done all we can, instead of seeing our selves, we should see God in all our Duties, and look upon all we do as God's work in us: The *Cicns* doth not bring forth fruit by any virtue of its own, but by virtue of the stock into which it is ingrafted. *Without me*, saith Christ, *ye can do nothing*. If *Austin*, in the Agonies of his first Conversion, heard, as he thought, a voice speaking to him, *Do you stand in your self, and do you not stand?* I was to let him know, in his own strength. If *Catharine of Sienna*, labouring under temptations, and begging Christ's help, had as is reported, this Answer returned, *I am what I am, thou art what thou art not*. It was to make her sensible that she was nothing in her self; what she was, she was in & by Christ; the promise of the *Kingdom of Heaven* is made to the *poor in spirit*, *Mat. 5*. Such as know they are nothing, have nothing, deserve nothing, can do nothing of themselves; we must be emptied of our selves, if we would receive of Christ's fullness; we must be nothing in our selves, if we would have Christ to be all in all to us; when we have done all we can, we must deny our selves, and ascribe all to free grace. When *Joab* had overcome *Rabbah*, he sent to *David* to come and take it, lest if he took it, it were called after his Name, 2 Sam. 12. 21. When we have performed Duties in the best manner, we should

willing that God have the glory of all. When *David* and the People offered liberally and willingly toward the Building of the Temple, *David* ascribeth all to God, *Who am I, and what is my People, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee*, 1 Chron. 29. 14. *Paul*, whom *Austine* for this cause calleth the best Child of Grace, the faithfullest servant of his Lord, whatsoever he was, or had. or did, he ascribeth all to *free grace*; he was in nothing behind the chiefest of the *Apostles*, yet confesses he is *nothing*, 2 Cor. 12. 11. He was what he was, eminent for grace; yet what he was, he was by grace; By the grace of God, *I am what I am*, 1 Cor. 15. 10. he lived, yet not he, but *Christ lived in him*, Gal. 2. 20. he laboured abundantly, yet not he, but the *grace of God*, which was with him. He was able to do all things, but through *Christ's strengthening him*, Gal. 2. 20. When we do no evil, we do our own, as *Christ* saith of the Devil, *Phil.* 4. 13. we walk as men; they like men have transgressed the Covenant, *Hos* 6. 7. But if we do any thing that is good, it is from *God*, who worketh all our works in us; as therefore of him, and through him. so to him are all things.

2. We must take heed of relying upon them: *Luther* saith, We must take heed not only of our sins, but of our good works. Duties can never have too much diligence used about them, nor too little confidence placed in them; they are good helps, but bad Saviours; it is necessary we do them, but it is dangerous to rely upon them; *John Knox* lying upon his *Death-bed*, passed over the last night of his Life with many sighs and groans; being asked, What was the cause of his trouble? He Answered, that he had in his life-time gone through many Combats, endured many buffetings of Satan, but now the roaring Lyon set more strongly upon him; before the Devil had set his sins before him, and tempted him to despair, and sought to work upon him by worldly allurements; but now he went another way, seeking to perswade him, that *Eternal Life* was but a due Reward for the great pains and labours he had taken



ken in the Church of God; and this he looked up  
as the most dangerous temptation; if the *Devil* can  
not diswade us from performing *Duties*, he will per-  
swade us all he can to rely upon them; and this will  
as much gratifie Satan, and as certainly ruine our Soule,  
as if we wholly neglected them: when we have done  
all we are able, we must say, *We are unprofitable Servants.*  
*Rollocke*, when some minded him upon his *Death-bed* of  
his great *Service* he had done in the Church; He re-  
plied, *I abhor my Rectorship* of the University, my *Rea-*  
*der-ship* of Divinity, my *Pastor ship* of *Edenborough*;  
and *all I have done*, that I might be found in *Christ*,  
not having on mine own Righteousness: and at ano-  
ther time: There is nothing of mine which I do not  
account as *dung*, that I might win *Christ*. And again.  
I have nothing to glory in, but the *merits* of *Christ*, all  
other things I count loss.

6. We should labour for those Graces which entitle  
to eternal happiness; I shall name only some; as,

1. Knowledge, This is eternal life, to know thee the  
only true God, and Jesus Christ whom thou hast sent,  
*John* 17. 3. What some *Philosophers* said of *Light*; that  
all the influences of the *Sun* and *Stars*, are by *light*  
transmitted to this inferiour world; so the *light* of  
*knowledge* is that *Conduit-pipe*, by which the several  
Graces God worketh, are conveyed into the Soul; as  
in the *first Creation* light was the first thing God made,  
so in the *new Creation*. *Iosephus* saith, that *Judas*  
*Maccabeus*, going about to repair the *Temple*, & purge  
out the reliquies of *Idolatry*; began with the *Lights*;  
placed a *Light* upon the *golden Chandlestick*, and ordain-  
ed a Feast, which they called *Lights*. Thus when God  
purifieth the heart, and makes it a *Temple* for himself;  
He *first* setteth up the light of knowledge in the Soul,  
without this we can never hope to be made partakers  
of the inheritance of the Saints in light; When *Ha-*  
*mans* face was covered, death followed; when men  
live in a Land of Light, and yet have the things of  
their peace hid from their eyes, it is a sad Prognostick  
of their everlasting miscarriage; If our Gospel be  
hid,



it is hid to them that are lost, 2. Cor. 4. 3.  
 2. Godly sorrow, which worketh repentance to *Salvation*, not to be repented of, 2 Cor 7. 10. If any thinks he hath no sin, I would say to him as *Constantine of Acesius the Novatean*, Let him make new *Ladders* to climb up to Heaven by; but if we have *sinned*, there is no other way than by Godly sorrow; sin must be purged either by *water* or by *fire*, saith *Guericus*; if the *water of Repentance* doth not here wash away our sins, *Heb. fire* will afterward burn our souls.

3. *Faith*, which the Apostle calleth the substance of things hoped for, the evidence of things not seen, *Heb. 11. 1.* though we must distinguish between faith of Adherence, and faith of Evidence, between the *first Act* of Faith whereby we believe, and the second *Act*, or as some call it, an *act* flowing from faith; between the *work* of Faith, which is Believing, and the *fruit* of Faith, which is Assurance; A Christian may have faith in the *Seed* and not in the *Harvest*; the fire of Faith may *warm* his heart, yet not *flame* forth in Assurance; he may have the *direct act* of Faith, both a *Negative exclusive act*, whereby he renounceth all other ways and means of Salvation, and a *positive exclusive act*, whereby he rests wholly upon Christ for *Eternal life*; yet not have the *Reflex act*, whereby he knoweth that he believeth, and that Salvation belongeth to him; yet where Faith is called a believing to Salvation, *Heb. 10. 39.* and Salvation is said to be the end of Faith.

4. *Love*, The joys of Heaven are said to be *prepared by God, for those that love him.* *Ambrose* in his Funeral Oration for *Theodosius*, describing his *religious* death, brings in the Angels & Arch-angels hovering about his departing Soul, to *carry* it to Heaven; and asking him, what *Grace* it was he here practised on earth, that gave him so ready an admittance into Heaven? He replied, I have loved, I have loved; Love is as strong as Death, the coals thereof are coals of fire, which hath a most vehement *Flame*. In the flames of this *fire* it is that the devout Soul ascends to *Heaven*, as the Angel once in the flame of *Monazob's* Sacrifice,

5. *Humility*, As the Philosopher being asked; What is the *first thing* required in an *Orator*? answered, *Pronunciation*; what was the *second*? what the *third*? answered still *Pronunciation, Pronunciation*? So saith *Austin*, If I were asked, what is the readiest way to attain *Truth*, and so *Happiness*? I would answer, The *first*, the *second*, and the *third thing*, is *Humility, Humility*; as often as I were asked, I would say *Humility, Humility* doth not only entitle to Happiness, but to the highest degree of Happiness, Whosoever shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven.

6. *Heavenly-mindedness*. There is no one thing so much hindereth the attaining eternal life as *Earthly-mindedness*; there are some *Fowls* they call *Polysarchoi*, which though they have *wings* like other *Fowls* to fly with, yet they have such heavy ponderous bodies that they seldom flye higher than the stub of some tree, but live most what like beasts upon the earth; worldly-minded men like these *Fowls*, who tho' they have *intellectual, immortal souls*, by which, they should have converse in Heaven, yet they are so eaten up with the world, that they have no time, and less mind to look after Heaven. *Chrysostome* observeth, that other beasts, tho' they are made so as they look down to the earth, yet sometimes, especially in their *extremity*, they lift up their heads toward Heaven; only the *Camel* is so depressed with the *bunch of flesh* upon his back, that he is always poring upon the earth, and is never observed to look up toward Heaven; To other beasts he compareth other sorts of Sinners; who though great strangers to Heaven, yet sometimes have some thoughts of *God and Heaven*; only the *covetous worldling*, like the *Cammel*, is bowed down to the earth; that he liveth as if there were neither a *God* to be served, nor a *Heaven* to be looked after: this *sin* therefore we must in a special manner take heed of, it is not more impossible for the same eye, at the same instant, to look downward toward the *Earth*, & upward toward Heaven, than to have the heart set both upon the *World* and *Heaven*;

h<sup>is</sup> we desire, and hope for Heaven, we must be *Cru-  
cified to the world*, must set our affections on things  
*above*, not on things on the *Earth*; we must never ex-  
pect Heaven when we dy, if we be strangers to Heaven  
while we live; tho' the Soul in the *instant* of death  
quits Earth, and mounts up to Heaven, yet it must  
be prepared for Heaven by conversing there before-  
hand; such as now live strangers to Heaven, shall  
never intermeddle with those Joys.

7. To these we must add the grace of perseverance;  
some have seemed to *begin well*, yet ended miserably;  
others have begun ill, but ended happily; *perseverance*  
is all in all; other graces run the race, but only *per-  
severance* receiveth the Crown. *Be thou faithful unto  
death, and I will give thee a Crown of life.* Solomon  
saith, *Better is the end of a thing, than the beginning there-  
of.* The grace of the *Comedy* lyeth chiefly in the last  
*Scene*; it is the evening that Crowneth the day; *Se-  
necca* saith, the last day judgeth all the precedent; hap-  
py are they, whose *last days* are the *best days*, whose  
works are more at *last* than at first; whereas, when  
men seem to *begin well*, & afterward turn from the holy  
Commandment, *it had been better for them never to have  
known the way of righteousness* 2 Pet. 2. 21. Among other  
*Prodgies* which were about the time *Julian* came unto  
the *Empire*, this was one; after a plentiful *Vintage*,  
there were *wild grapes* appeared upon their *Vines*,  
with which many wise men were much affected, look-  
ing upon it as ominous. When men seem to abound in  
the fruits of righteousness, and afterward bring forth  
the *wild grapes of sin and disobedience*, it is a sad Progi-  
nostick of their eternal ruin; as the falling of the *leaf*  
is the forerunner of winter, so the falling away of men  
in this life, presageth that winter of *God's wrath*; when  
the storms, and tempests of *Divine vengeance* shall for-  
ever beat upon them; having then put our hand to  
the plow, we must take heed of looking back again;  
the promise of eternal happiness is made to such as  
persevere. *He that endureth to the end shall be saved,*  
Mat. 10. 22.

ru-  
ngs  
ex-  
ven  
ath  
uft  
re-  
ball  
  
ce;  
ly;  
nce  
er-  
into  
non  
ere-  
laft  
Se-  
ap-  
ofe  
nen  
oly  
ave  
her  
nto  
ge,  
nes,  
ck-  
d in  
rth  
og-  
leaf  
nen  
hen  
for  
to  
in;  
as  
ved,



T

Be

O

Be

Al

r

r